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THE

True Christian Theology

OF THE

EARLY FRIENDS

AN ESSAY

By THOMAS KIMBER.

~~CENTRAL TRACT COMMITTEE~~
~~OF~~
~~NEW YORK YEARLY MEETING OF FRIENDS,~~
NEW YORK.
1880.

THE

True Christian Theology

OF THE

EARLY FRIENDS.

AN ESSAY

READ BEFORE THE PROFESSORS AND STUDENTS
OF EARLHAM COLLEGE,

RICHMOND, IND., FIFTH MONTH 15TH, 1880.

BY THOMAS KIMBER.

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"ALL THINGS NOW DEEMED MOST VENERABLE, ONCE WERE NEW; AND THAT WHICH TO-DAY WE ARE DEFENDING BY PRECEDENTS, WILL BE COUNTED AMONG THE EXAMPLES OF HISTORY."

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THE TRUE CHRISTIAN THEOLOGY

OF THE

EARLY FRIENDS.

MORE than two hundred years ago, a young Scotchman of noble birth, his mother having been nearly allied to the reigning house of Stuart, on the occasion of his publication of a grave dialectical treatise, addressed a remarkable letter to King Charles the Second, who, after having experienced unparalleled vicissitudes during a long exile, had been restored to his hereditary rights and was then firmly established on the throne of Great Britain.

If we compare this epistle with the fulsome dedications which men of letters of that day were in the habit of addressing to their royal or noble patrons,—should we even place it, side by side, with Bishop Burnet's unusually dignified letter to the same Monarch a few years afterward, on presenting to him the first volume of his "History of the English Reformation,"—we shall notice a great difference in the style, and in the evident motives of the writer.

The address of Robert Barclay reads like a declaratory warning from the ambassador of some powerful sovereign to a dependent prince, whose prosperity his master sincerely desired but whose power and tenure of office were conditioned on his good behavior and whose favor or patronage the envoy would not for a moment be supposed to invite.

Such indeed was not only the appearance but the fact, for this youthful champion who now stepped into the polemical arena and flung down his mailed glove to all combatants in the presence of his earthly sovereign, proclaimed with a trumpet of no uncertain sound, that he had done so in the name of the King of Kings and Lord of Lords.

I think the reader of that introductory letter will agree with me, that a more noble testimony has not often been borne by a servant of the Lord in royal presence, since the days when the youthful prophet Daniel stood before Nebuchadnezzar, in his

stately palace at Babylon, to warn him that unless he "broke off his sins by righteousness," he should be "driven from his throne to dwell with the beasts of the field, until he should know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will." Or than when again, long afterward in his old age, the same fearless interpreter as he read to the grandson, Belshazzar, the words of doom written by the finger of the Lord on the walls of his banqueting hall, faithfully declared to him, "The God in whose hand thy breath is and whose are all thy ways, hast thou not glorified."

With such a manly presentation to their sovereign, Robert Barclay introduced to the English people and to the world of letters on the continent of Europe, his famous "Apology for the True Christian Divinity, as the same is held forth and preached by the people called in scorn 'Quakers.'"

From the title, throughout the whole treatise, it seems couched very much in the language of the schoolmen; though he tells us how he had endeavored to avoid this.

The old syllogistic style of argument and process of thought, which he had acquired in the Roman Catholic College at Paris, although possessing certain advantages by enabling him more firmly to grapple with long established and as it were fossilized error, and to hold it with a vice-like grip till it withers in the blaze of Scriptural light and truth that he turns on to it from every side, yet does not commend itself to the casual English reader of the nineteenth century.

Simplicity and directness of style and language, a suggestive rather than an exhaustive argument, seem best fitted to attract the attention and maintain the interest of the hearers or the readers of our day; and these literary graces we can hardly claim for the voluminous writings of Robert Barclay and the early expositors of the "faith of the gospel," as held by our forefathers, which they were seeking to establish and defend.

Then again such close mathematical demonstration, however it may convince the reason, seems to make little appeal to the heart. The light that is brought to bear on the subject under consideration, is only what Lord Bacon calls "a dry light;" there is no warmth nor coloring in it; and the spiritual vision wearies of such a close examination, as the eye would ache and grow weary that rested too long unrelieved, upon some object in the concentrated rays of the sun under a powerful glass, without ever a chance to look off at the fruits and flowers and verdure all around, which that very sunlight had brought forth and sustained.

It would be unjust, however, to attribute to Robert Barclay or to the other chief writers among the early Friends, any especial responsibility for the elaborate style or the copious volume of their numerous and varied treatises, which issued from the press with such marvellous rapidity, all comparatively within a few years. They were in this respect the product of the times in which they lived, almost as much as of their individual authors.

The modern reader stands appalled before the long array of ponderous volumes of the literature current in that day, whether theological, biographical or historical. They almost seem to justify, in their amplitude, the complaint of an Edinburgh reviewer of the last generation, in regard to Dr. Nares' "Memoirs of Lord Burleigh," that: "The title page is as long as an ordinary preface, the prefatory matter would furnish out an ordinary book and the book contains as much reading as an ordinary library."

One seems at a loss which most to wonder at, the patient industry of those who wrote such Titanic volumes, or of those who read them, both apparently for a mere pastime.

In religious literature the Puritan element of society, in England and Scotland, moulded the thought and expression of that day to a large extent both as to character and style.

Its grave involutions of argument, the tiresome repetitions and studied complexity of its language, the uncompromising tenacity and perhaps too limited range of its apprehension of Divine Truth, which seem so distasteful to us now in the Puritan literature, were highly appreciated and esteemed by the generation in whose life-time these treatises were published; and only served to commend them and their subject matter to readers young and old, whose ordinary family converse was on the intricate themes of eternal election or reprobation, and who were wont to linger unwearied on the hill sides or in the church yard, listening patiently for five or six hours to dry doctrinal discourses, divided under as many separate heads, each department being exhaustively considered in all its bearings, affirmatively and negatively, by the revered speaker.

We are tempted perhaps to smile at the "modus operandi," yet who would pronounce these earnest workers of the seventeenth century fanatical or over-zealous, when we contemplate the transcendent importance of those lofty themes on which, *con amore*, they wrote and spoke?

Who dare say that they gave undue prominence to their subject or an unreasonable share of time to its consideration, when

we remember that speakers and hearers, writers and readers, have all long since passed away from earthly scenes, to enter into those eternal realities in the contemplation of which they were then absorbed?

It is "the world to come of which we speak," said the great Apostle; and our forefathers, who lived at a period of unusual commotion and unsettlement in the "principalities and powers" of this world, might well look upon all around them as an uncertain and fleeting show and upon the busy interests and engagements of this transitory life as but idle dreams.

No wonder that they turned away from all the changes that perplexed them in church and state, unsatisfied and weary, to welcome the glad tidings of assured rest and safety and settlement, in the everlasting kingdom of their Lord!

Have there not been seasons of religious revival in church history before and since that day, when the like enthusiasm (so called and if we consider the true etymology of the word, *en theos*, not inaptly so called), has swept over whole districts and even countries; and when the intense resulting absorption in the things of "the kingdom" has seemed for the time to swallow up all other interests and pursuits?

Was it not so in the days of the Reformation, in Germany and in England? Was it not so in Northampton, 150 years ago, in the days of Jonathan Edwards? And, spreading over New England and crossing the Atlantic, did it not rouse up Whitfield and Wesley at Oxford to their wonderful career and life-work; awakening, in their turn, not only their own native land but the New World afresh, with a trumpet note, to the paramount claims of the immortal souls of men; so that for months, if not years, little else seemed to be thought of or spoken of by the whole community?

Have we not witnessed something of this in our own day, in the work of Moody and other evangelists, both in Great Britain and America; and even within the borders of our own portion of the church?

Nay, have we not known seasons, in our individual experience, when "the powers of the world to come" have completely overshadowed all the attractions and glory of this fleeting life; when perhaps the unsettlement of our wisest plans and the failure of our dearest earthly hopes have so closely impressed upon us the instability of all human dependence, that we could listen willingly to those who would speak to us of the unfailing hopes and the unfading glories of an immortal life, brought to light by the gospel of our dear Lord and Redeemer?

And so, comprehending in some measure the tremendous importance of making our calling and election sure for that eternal world on which we must soon enter, by a full acceptance of the "truth as it is in Jesus," we have not wearied of a careful examination or even of a critical exposition of that truth. Nor has the time seemed too long that we have given to meditation on the free grace and salvation of our merciful God, or have sought to investigate earnestly those mysteries which we read the Angels desire to look into, but which are only revealed to man—His eternal purposes of redemption toward us through Christ Jesus His dear Son—and to apprehend something of that infinite love wherewith we also are apprehended of Him.

Living as we do in this practical and matter-of-fact age, and yet at a period of wonderful development and of real progress in the discoveries of science and of human art, it is not easy for us to turn away from the tangible and absorbing interests around us, to "seek first the kingdom of God." It is hard to realize that the things which are seen, are only temporal, passing away while we look at them, and that the things alone which "are not seen are eternal."

Added to this are the fascinating attractions of that wide and daring range of human thought and speculation, so current in our day, on themes which lie beyond the limits of our mortal ken; and which therefore however brilliant and plausible, cannot be classed among the legitimate pursuits of true science. For the word, as you are aware, simply means knowledge and we cannot of course know, by human reason, what our finite understanding fails to comprehend. Hence such false lights only add to the glare around us, which too often but

"Leads to bewilder and dazzles to blind."

It would seem as though the almost universal tendency of these ærial flights of speculative thought and fancy, were toward the forbidden realms of Revealed Truth; vast and illimitable domains of knowledge indeed, but impenetrable to human intellect or vision.

"Secret things belong unto the Lord our God," we read, and only the things which have been "revealed belong to us and to our children;" unveiled to the eye of faith, by the Spirit of Him in whom "are hid all the treasures of wisdom and knowledge."

This erratic tendency of modern free thought and inquiry

constitutes its peculiar danger; and yet, thank God, in this impassable barrier consist the elements of its safety, after all.

"Thus far shalt thou go and no farther," says the Creator of the human reason; and one of the greatest living disciples of materialism, Tyndall, folding at last his drooping wing, confesses that "we only attempt to soar in a vacuum," when we seek to pass that boundary. [Appendix II, B.] Even

> "Star-eyed science" may not "wander there,
> To waft us back a message of despair."

I have dwelt long on the consideration of these preliminaries, because they constitute an ample and satisfactory explanation, of what otherwise might seem almost indefensible, the detailed and voluminous character of the expositions of Christian faith and doctrine, put forth by the early Friends; which, to a larger extent than we are aware of, may have interfered with their circulation and study, in our own day.

We can hardly appreciate, however, the chaos of confusion and the latitudinarian diversity of belief and of teaching which would have resulted, had they failed to justify the startling doctrines they proclaimed with an alleged Divine inspiration; had they left them unsupported by the most thorough scriptural proof; or had they given them no practical scope or vitality, by confining their mission work merely to pulling down the strongholds of error and of ritualism among the various churches and professions of that day without offering, as a substitute, a complete system of Christian Theology and Church fellowship, in which their followers could safely unite.

Edmund Burke said of the French revolutionists, of 1789, that "they were the ablest architects of ruin that the world ever saw;" they were ingenious and successful in the work of destruction, but powerless to build up or restore.

So with the German Iconoclasts. They could smash idols or mutilate images or hack with their swords and axes the pictures and shrines in the churches, but they failed to point the ignorant worshipper to a better way, to lead him to that God and Father, who being Himself a spirit, sought the adoration of those who could worship Him in spirit and in truth; through that loving Saviour, by whose precious blood alone they might find access into His holy presence.

Not so with these brave and spiritual reformers who, more than two centuries ago, proclaimed the Apostasy of the professing churches of their day from the purity and simplicity of

the true Christian faith and from the practice of the Apostles and the early Confessors of Christ's living church.

"We do not claim the revelation of any new gospel," said Robert Barclay, in his famous Apology, "but we do claim a new revelation of the good old gospel." It is this claim which I propose now briefly to examine, in rapid review; placing in the Appendix those fuller evidences and references in support of any statements of fact or opinion which this essay may contain, that might prove inconvenient to embody in the context.

THEIR HOLY EARNESTNESS.

In the first place then, our attention might be called to the scriptural earnestness, of these able expounders of what they deemed the "true Christian Divinity." As may be gathered from what has been already expressed, the "profession of their faith" was held not only with clearness and "without wavering," but as a real, living experience; and moreover as an honorable trust, which they dare not surrender or imperil or even compromise, in the least degree. Receiving the truth, as they reverently claimed and as I fully believe, from the Lord Jesus Himself, and having accepted it for His dear sake, with all the certainty of suffering and loss and shame that it would entail upon them from His enemies, they fearlessly and even gladly took the consequences and encountered the perils which they had foreseen: as well as a universal opposition and even a fierce persecution from His professed friends, among nearly all the other Christian sects and denominations, which they could hardly have imagined and which, now as we read of it, seems almost impossible of belief.

That respectable and peaceable citizens, some of whom had occupied high positions in the community, that harmless and unoffending men, women and children, innocent of any crime or wrong doing, should be attacked in their places of worship—too often at the instigations of the Parish Priest,—beaten, haled off to filthy and loathsome prisons, their property torn from them by unjust exactions or by cruel executions and even by the sweeping sentence of Premunire, a supreme penalty enacted for the worst of state criminals, that these should not be occasional or isolated cases but that thousands should suffer such unjust imprisonments and that hundreds should die under their infliction, appears to us now an incredible story, and yet it is but a faint outline of the historical truth.

That these peaceable men and women should endure this

bravely and uncomplainingly, wearying out persecution by their patient long-suffering and their unflinching adherence to the simple faith of the gospel which the Lord had committed to them, and that to-day it is freely acknowledged that the triumph of civil and religious liberty in England and America is largely owing to that unwavering fidelity to their religious convictions and to their peaceable submission to the severest penalty of unjust laws, rather than by a timid compliance with their requisitions to do violence to their own consciences and to grieve their loving Lord, certainly all this entitles them to a fair and respectful hearing to-day, and to the fullest confidence in their sincerity, when they put forth their declarations or lay down their definitions of that Truth, for the testimony of which many of them "loved not their lives unto the death."

"The first claim then, which I make on behalf of the true Scriptural Theology of the early Friends, is that it was something they were willing to die for; that they esteemed its faithful maintenance, in its fulness and spirituality, of greater value than all the sweet amenities of life or the comforts of home; dearer than the love of kindred, or even than of life itself, as their Lord and Master tells us His truth must ever be.

When therefore these noble reformers tell us, that their protest against the abuses of the ritualism that had crept into the churches and against which their especial attacks were directed, was not to be construed, as their adversaries charged, into a rejection or even into a light esteem of those fundamental truths of the Gospel of Christ which all His professed followers held in common; when they declared that "in the things in which they were supposed to differ most, they really differed least;" that they "entirely accepted the truths contained in the so-called Apostle's Creed," that they rested their whole hopes of salvation and the whole fabric of their religious faith and profession, upon the death and resurrection of the Lord Jesus Christ, their Saviour; and when, through their leading speakers and writers and in their official manifestoes to the Parliament of the Nation, [See Appendix II, E,] they reiterate, again and again, these truths in detail and reaffirm their faith in them fully, it is time that we accepted and believed their statements, implicitly.

And it is due to them, that any doubtful phrases or any obscure and it may be confused passages, which often occur in their controversial writings, thrown off perhaps in the heat of argument, or it may be the result of the peculiar phraseology of

that day, should be interpreted in the light of their own clear and well-defined declarations of their Christian faith.

There are two expressions frequently made use of by the Early Friends, especially by Fox, Barclay, Penington and Penn, which have given rise to great misunderstanding of their doctrinal Theology and writings, from that day to the present; and the misrepresentation of which has occasioned many controversies and questions among Christians of other denominations, in regard to the orthodox faith of our forefathers, and what is still more disastrous, has been productive of confusion and schism within our own borders,—"The Seed" and "The Light."

They explained and defended their use of these terms, as correctly and scripturally applied to the Lord Jesus Christ; too often elaborating their explanatory tracts, it must be admitted, into long and needlessly severe controversial treatises, which led to bitter rejoinders and unjust accusations, and these again to acrimonious counter-charges, until the heart sickens and the mind wearies in following the endless and hopeless discussion.

It seems to us now very clear that much of this ambiguity and its resulting confusion might easily have been avoided, and that a gentler tone of argument and even of defence against unjust attacks, might have been wisely adopted with advantage to the cause of that Truth which was so dear to them all.

The mutual recriminations, for example, which these ambiguities seemed to lead to, with such eminent Christians and holy men of God as Richard Baxter and John Bunyan, have always seemed to me most deeply to be regretted on every account; and I cannot believe that they tended, in any way, to the glory of their one Lord and Master or to the advancement of His Heavenly kingdom.

Yet it is a well-admitted principle of logical argument, or technical discussion of any kind, in physical science or metaphysical, that where any one uses a term in a somewhat novel or peculiar sense and announces his intention in that use, his own definition of its meaning is to be accepted and recognized, throughout the course of that discussion, as the appropriate one; and that no person has a right to attribute to it any wider, or any narrower signification, than he has thus defined.

It has been said, not unfairly, that to take such a liberty would be simply to forge the name of another to opinions which he does not hold, and the responsibility of which in no way belongs to him.

THE SEED.

When, therefore, it has been charged upon the Early Friends that by the term the "Seed," they meant a certain inherent, natural germ or principle, in the heart of man, which he might cultivate at will and which would grow up gradually within him into a divine nature, developing and improving, under such cultivation, until it animated and permeated the whole being, and so rendered the soul fit for acceptance even in the presence of a just and holy God, it is certain that a great wrong has been done to our forefathers in the truth.

Hear Isaac Penington define, in his quaint way, the term which he uses so often, and then judge whether such a mystical abstraction as this would answer his meaning. He is speaking of the great change he had experienced, in his thorough conversion.

"Some may desire," he says, "to know what I have at last met with. I answer, I have met with the Seed. Understand that word, and thou wilt be satisfied, and enquire no farther. I have met with my God. I have met with my Saviour. And he hath not been present with me without His salvation, but I have felt His healings drop upon my soul, from under His wings. I have met with the True Life, the living knowledge, the knowledge which is Life.

"I have met with the Seed's Father, and in the Seed I have felt Him my father. There I have read His nature, His love, His compassion, His tenderness, which have changed my heart before Him. I have met with the Seed's faith, which hath done that which the faith of man can never do. * * * What shall I say? I have met with the true Peace, the true Righteousness, the true Holiness, the true Rest of the Soul—the everlasting Habitation which the redeemed dwell in. And I know all these things to be true, in Him that is true." [I. Penington's Personal Narrative, written at Aylesbury Jail, 15th of 3rd mo., 1667.]

Now I suppose that in the two folio volumes of the London Edition of his works (published in 1681, and containing together nearly 1,000 pages) from which I am quoting, this word "Seed" may be used hundreds of times; and perhaps, in some places and connections, where without such a clear explanation, once for all, of his unmistakable meaning, the reader might feel in some doubt in regard to the expression.

But after this unqualified definition of the term, I submit that according to all rules of criticism or fair construction, there

is but one interpretation that can lawfully be attached to every one of these passages,—that Penington was speaking, as the Apostle Paul was speaking, in his epistle to the Galatians, (III, 16, 19,) of "that Seed, which was Christ." It was not an inherent, natural principle, it was no mystical abstraction that he had met with, which had worked this great change in him, but a living and Almighty Saviour, who had died for him and for whose dear sake, as he tells us, he embraced the prison bolts and chains that restrained him and was ready to welcome even death itself.

George Fox in his journal thus writes:

"Therefore in this Seed, Christ, who is your Sanctuary, Rest, Peace and Quiet Habitation, who is the First and the Last," and over all—in Him walk; for the Lord taketh pleasure in His people, that are faithful, and that serve and worship Him. [Journal, p. 497. Ed. 1694.]

So his parting words, when passing peacefully to his everlasting rest, at the close of a long life of service and suffering for the same loving Redeemer, give a clear, ringing definition to his favorite expression, "the Seed," which qualifies all his use of it. "All is well," he said to some one inquiring how he was, "the seed of God reigns over all and over death itself. Though I am weakening in body, yet the power of God is over all and the seed reigns over all disorderly spirits." [P. 614.]

We may not fancy the expression. We may wish, perhaps, that they had spoken more simply and explicitly of their Lord and Saviour; but there is no room for doubt or cavil as to their sole and obvious meaning. "This is the record," says the Apostle John, "that God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life and he that hath not the Son of God hath not life." [I John, v: 11, 12.]

"I am crucified with Christ," said the Apostle Paul, "nevertheless I live, and yet not I, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." [Gal., i: 20.]

It was this Divine Life that these early Friends spoke of, the "new creation in Christ Jesus," by which "old things had passed away and all things had become new and all things of God"; the "incorruptible seed and word of God, which liveth and abideth forever," by which they had "been born again," and which gave them victory in and over this mortal life and death. For as they lived, so they died in the Lord—falling asleep in Jesus—and testifying, as so many of them did, that they had "overcome by the blood of the Lamb."

THE LIGHT.

The other expression they used so continually, and which through a misunderstanding and misrepresentation of its meaning, has been the source of endless controversies without and fearful schisms within the borders of our church, I have already alluded to, "the light." Here, too, I must ask the liberal and yet rigid application of the same rule that has just been appealed to—that Fox and Penn and Penington and Barclay and their followers, shall be allowed once for all to define for themselves what they mean by the term. Having given them this opportunity, I propose thereafter to pass over, in this essay, the whole subject; without entering into the inquiry which would be as tedious as profitless, whether they were always judicious in their use of it and did not at times lay themselves and their theological orthodoxy justly open to fair criticism, through a loose and inaccurate mode of expression, which may have had some appearance of inconsistency with their own plain and scriptural definition of their meaning.

George Fox thus, for himself, clearly states the doctrine of the Divine light, which he from the first preached under date 1651, [Journal, p. 64, London Ed., 1694,] "I showed them the true worship which Christ had set up, and distinguished Christ the true way, from all the false ways; opening the parables to them, and turning them from darkness to the true light; that by it they might see themselves and their sins, and Christ their Saviour; that believing in Him they might be saved from their sins." Again, [p. 168,] under date of 1655: "From Worcester we went to Tewksbury, where in the evening we had a great meeting. I turned the people to the Divine light, which Christ, the Heavenly and Spiritual Man, had enlightened them withal; that with that light they might see their sins, and that they were in death and darkness, and without God in the world; and with the same light might see Christ from whom it came, their Saviour and Redeemer, who shed His blood, and died for them; who is the way to God, the Truth and the Life." Twenty-two years later, we read, [p. 628, same edition,] 1677: "Therefore I am to warn and advise you, both high and low, priests and people, to come to the grace, light and truth that comes by Jesus Christ; and also to come to the manifestations of the good spirit of God, that is given to you to profit withal, that with this grace, truth, light, and spirit of Christ, you may turn to Christ Jesus from whence it comes, who saith, learn of Me; and God saith: This is my beloved Son, hear ye Him. * * And there-

fore every one must believe in the light, if they do receive Christ Jesus; and as many as receive Him, He gives them power to become the sons of God."

So William Penn, in his "Key to distinguish between the Quakers' religion and the perversions of it," (Works, Vol. II, p. 784, Ed. 1721,) answers to "Perversion 1st":

"That the Quakers expect to be justified and saved by the Light within, and not by the death and sufferings of Christ."

"This is both unfairly and untruly stated and charged upon us," * * as he proceeds abundantly to show.

"Perversion 2d. The Quakers hold, that the light within them is God, Christ, and the Holy Spirit, so that every Quaker has whole God, Christ, and Holy Spirit in him, which is gross blasphemy.

"Principle. This is also a mistake of their belief: they never said that every divine illumination, or manifestation of Christ, in the hearts of men, was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word Christ, who is light, styled the second Adam, the Lord from heaven, and the quickening spirit, who is God over all, blessed for ever, hath enlightened mankind, with a measure of saving light; who said, I am the light of the world, and they that follow me, shall not abide in darkness, but have the Light of life. So that the illumination is from God, or Christ the divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber."

In his letter to his children: "It is called Light, because it gives man a sight of his sin," etc. * * "It is called Grace, because it is God's love and not our desert; His good will, His kindness. 'For God so loved the world that He sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;' and it is His Holy Son, who is declared to be full of Grace and Truth; and that of His Grace we receive Grace; that is, we receive of Him the fullness and measure of Grace we need." "God sent His Son to bless us in turning us from the evil of our ways. Be ye turned, my dear children, from that evil which would turn you from God your Creator; and from Christ, whom He hath given you for your Redeemer, who redeems and saves His people from their sins, not in their sins."—[Vol. I, p. 894, A.D. 1699, Ed. 1721.]

Again William Penn says, [Vol. I, p. 892]: "Well, and what does that blessed Light do for you? Why, 1st. It sets all

your sins in order before you. * * 2d. It begets a sense of sorrow in such as believe it, for their fearful lapse. You will then see Him whom you have pierced, and the wounds you have given Him." * * * "Now, you will come to be Christ's indeed; * * * and so have communion with the Father and will know the efficacy of the blood of cleansing; even the blood of Jesus Christ, that immaculate Lamb, which speaketh better things than the blood of Abel and which cleanseth from all sin the consciences of those that, through living faith, come to be sprinkled with it, from dead works to serve the living God."

Isaac Penington [Works, Vol. II, p. 116, Ed. 1681,] declares: "Christ giveth a measure of Grace and Faith unto the children of men, the fullness whereof He hath received of His Father. Now this measure of the Light Eternal is very precious, and is that wherein He appears and manifests Himself. But we never said that this measure of light is the fullness itself, but that which the fullness imparts to us, and brings salvation home to our doors by. There is a difference between the light which enlighteneth—the fullness of light which gives the measure of light—the measure of anointing to us, and the measure or proportion which is given. The one is Christ himself, the other is His gift."

Again, [Vol. I, p. 453,] Penington thus states his meaning: "God visits men by the light and power of His Holy Spirit, in their dead and dark estate, even while they are ungodly. Now they that feel life, in the quickenings of the life—by the faith which comes from life—turn to the light and power which visits them. By this faith, * * * the mercy of the Lord in and through His Son, Christ Jesus, is spread over them, and their iniquities are pardoned and their transgressions done away for His name's sake. * * * So that Christ is really theirs and they His, and what He did for them in His body of flesh is become theirs, and they have the benefit and reap the sweet fruits of it. And if they sin afterwards, they have an advocate who pleads their cause with the Father, and who breathes livingly upon them again. * * * So that in this state of true faith and union with the Son, the fountain is felt set open for sin and uncleanness, which daily washeth away the pollutions and stains of the mind, which it is liable to in this traveling state."

So Edward Burrough, [Works, p. 281]: "Preach Christ Jesus, the light of the world, unto all people, that they may receive Him and be converted and live; for blindness and darkness have covered the whole earth, and all have gone astray from the Lord, as sheep without a shepherd. Therefore, wake

ye them that sleep, and cause the deaf to hear and the dead to rise, * * * that sinners may be converted, * * * and they that are ready to die may be restored to life and salvation."

Robert Barclay's well known Propositions and Arguments, of his famous Apology, in regard to the "Universal and Saving Light of Christ," as he terms it, I need not quote here. It may be well however to recall his own defense, in answer to the numerous charges which many in his own time and ever since have made against him, for the declarations of this chapter on the "light," that they tend to invalidate the record that God hath given of His Son, as to the blessed efficacy of his atoning death and resurrection, and its testimony to the necessity of a living faith in Him in order to salvation. I quote from the London folio edition of his works, published in 1691:

"We do not hereby intend, any ways, to lessen or derogate from the atonement and sacrifice of Jesus Christ; but on the contrary do magnify and exalt it. For as we believe all those things to have been certainly transacted which are recorded in the holy scriptures concerning the birth, life, miracles, sufferings, resurrection and ascension of Christ, so we do believe it is the duty of every one to believe it, to whom God pleases to reveal the same, and to bring to them this knowledge of it. Yea, we believe it were damnable unbelief not to believe, when so declared, but to resist that Holy Seed, which as minded, would lead and incline every one to believe it, as it is offered unto them; though it revealeth not in every one the outwardly and explicit knowledge of it, yet it always assenteth to it, (*ubi declaratur*,) where it is declared." [P. 335.]

Enough has now been given without extending, as might be done almost indefinitely, the array of evidence on this subject over the whole line of authorities among the early Friends, to show clearly that by the term "the Light," they intended no metaphysical abstraction, but a living and direct illumination of the soul, by the Lord of life and light Himself, in order to its salvation through faith in His atonement and mediation and in all the blessed truths of His gospel; and that this Light of His "shineth in a dark place," which "comprehendeth it not." It is His own blessed Holy Spirit, quickening the dead soul and opening the blind eye; and unstopping the deaf ear, that it may "hear the voice of the Son of God," which "they who hear shall live," He has declared, even "though they were dead."

There are those now amongst us, who vividly remember, in their childhood and early manhood, the desolating effects of an entire perversion of this scriptural doctrine of the Lord Jesus

Christ, as the light of the world and of the soul; who have witnessed thousands led astray by the delusion of an inherent, natural illumination in the mind of man, in his fallen condition, competent for his deliverance from the power of sin and Satan, through its gradual development and cultivation.

They have watched this heresy sweep, not only through other sections of the Church of Christ, but also more especially through our own little portion of it, until at last, by many hundreds now calling themselves "Friends," the glad tidings of salvation through our Lord and Saviour Jesus Christ, are entirely rejected; and, by many of them, His precious "blood of the covenant trampled under foot" and despised as of no value or efficacy whatever.

The teachings of the Holy Scriptures, moreover, as to the lost and undone condition of the soul of man, as a consequence of the fall of Adam, are set at naught; the necessity of the new birth, a new creation in Christ Jesus, entirely ignored; and the nobility of our human nature and capacity of perfection of our natural faculties, through mental cultivation and exercise, highly exalted; until it may be said that of that Gospel, which the Apostles preached, (and of which the early Friends fully accepted Paul's declaration, that none other Gospel was to be received or believed in, even though it should be proclaimed by one professing to be "an angel from heaven"), there is little or nothing left; the truth as it is in Jesus, which it sets forth so simply and so grandly, and which George Fox and his followers proclaimed in all its spirituality and power, being absolutely inverted and made of no account.

So that while we recognize that there are various degrees in their unbelief, and may see much to admire in the moral lives and social virtues of many of those thus professing a Christian faith, without any faith at all in the atonement and mediation of our blessed Redeemer, whether these be under our own name or under a more avowed designation of their unbelief in His Deity, we cannot but place over such an empty fabric the inscription,

"Stat magni nominis umbra."

No wonder then that, abhorring this fatal delusion which has thus destroyed the unity of the faith of whole communities, many in our day shrink with a jealous alarm from the very term, "the Light," which seemed to have become a sort of "Shibboleth" among those who fell away from the scriptural belief in a personal Saviour.

Seeing however that it is the perversion, not the right understanding, of the doctrine of the Light of Christ in the soul of man, wherein consists the heresy and the danger, it is our glorious privilege, undisturbed by the work of the enemy, to accept the Lord Jesus in the fulness of all his blessed offices and attributes, as the "Light," the "Life," the "Door;" the "Way," the "Shepherd," the "Lamb," the "High Priest" and "Bishop of our Souls."

Many of us, blessed be His name, have known His glorious light to break in upon the darkness of our own lives; and have witnessed it also to dawn upon the souls of others and even to illuminate their very countenances, with a radiance as it were "beyond the brightness of the sun," when for the first time they savingly beheld "the Lamb of God who taketh away the sin of the world," and realized that He had indeed taken away the burden and the curse of their sins forever.

It is the same loving Apostle John, who speaks of the Lord Jesus as the "Light of the World," who speaks of Him also as the "Lamb of God;" and who long afterwards, in the record of his heavenly visions, tells us that the "Celestial City had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the Light thereof."

We shall be in no danger there, while dwelling in that "everlasting Light," and we need fear no danger now, in receiving into our souls all the sweetness and all the brightness of the Light of the Lamb, which will be our eternal glory there.

"He that followeth me," said this blessed Lamb of God Himself, "shall not walk in darkness, but shall have the light of life." And the Apostle declared that "walking in the light as He is in the light," we may enjoy His fellowship and know His precious blood continually to cleanse us from all sin.

This after all, and over all or any imperfect and confused statements of it, was the true Christian Theology of the early Friends in regard to their much disputed doctrine of the "Inward Light;" and with the abundant evidence, now given and appended, in support of the scriptural authority for this great central truth of the New Covenant dispensation, let us pass on to the consideration of their doctrinal views on other points.

THE HOLY SPIRIT.

Even before George Fox had passed away, he found that it became needful to guard his followers from the delusion that the Lord's Holy Spirit could dwell in and comfort the heart of the

sinner, as he delights to do with His redeemed children. As our Lord Himself declared would be the case, both He and His Father manifest themselves to His disciples who love Him and keep his words, as they do not do to the world; coming unto these, and making their abode with them. [John xiv. 21, 23.]

After many quotations from the Holy Scriptures to prove his position, George Fox says, A. D. 1687:

"Now here ye may see that people must repent, before they do believe and are baptized and before they receive the Holy Ghost and the kingdom of God. And they must repent of their vain life and conversation before they do receive the Gospel; and must be turned from darkness to the light of Christ, and from the power of Satan unto God, before they do receive His Holy Spirit and His Gospel of Life and Salvation." [Folio edition, 1694, p. 570.]

Again [1688, p. 591]: "God poureth out His Spirit upon all flesh, and Christ doth enlighten every one that cometh into the world. And the Grace of God, which bringeth salvation, hath appeared unto all men; and teaches the Christians, the true Believers in Christ; and God doth write His law in the true Christians' hearts, and putteth it into their minds, that they all may know the Lord, from the greatest unto the least; and He giveth His Word in their hearts to obey and to do and the Anointing within them, so that they need not any man to teach them but as the Anointing doth teach them."

Again [p. 628, Ed. 1694, A. D. 1677]: "And so all the children of the New Covenant, that walk in the new and living way, do hear Christ their Prophet that God hath raised up; who is their Teacher and Priest, whom God hath anointed to preach. And so now God doth speak to his people, by his Son, as He did in the Apostles' days. And so the Lord is come to teach His people Himself, by His Grace, Light, Truth and Spirit."

There are few modern doctrinal expositors, who draw a clearer scriptural distinction between these more enlarged manifestations of the Holy Spirit in the heart of believers, and the appearance, unto all, of His quickening Grace which, if they were obedient thereto, would lead them to salvation.

THE ENGLISH BIBLE AND THE REFORMATION.

The especial service which George Fox, from the very outset of his life-work, proclaimed as his direct commission from the Lord, was to call the people away from all dependence on outward ceremonials or ritual or priesthood, not only in their public

worship, but in the daily experience of their lives, as to their faith and hope of salvation through the Lord Jesus Christ. He taught them that, entering into the very Holiest by His precious blood, they had immediate access to their Almighty God and Father, through His Holy Spirit, and could offer to Him acceptable worship in the presence of the people, as well as in their families and in their closets. And that in so presenting themselves before the Lord, they were privileged to realize a continual spiritual communion with Him, and an unbroken sense of His acceptance and Peace in their souls.

This was a truth as new to the Theologians of that day, as the great doctrine of the Reformers had been to the Romish Church, in regard to the Divine authority, as well as the holy simplicity, of Scriptural faith and teaching. More than a century before, in the Introduction to his edition of the Greek Testament, published in 1516, Erasmus had issued his famous "Paraclesis," to "call men," he said, "as with the sound of a trumpet" from the dogmas of the Priests and of the Schools, to the simple words of the Lord Jesus as contained in the New Testament Scriptures; spoken immediately by Himself or His Apostles and opened to our understanding directly by His Holy Spirit or through the faithful ministers of His Word.

"Why," said Erasmus, "is the greater portion of our lives given to the study of the schoolmen than of the Gospels? * * * What are Albertus, Alexander, Thomas, Ricardus, in comparison with Christ, of whom it was said by the Father in Heaven, "This is my beloved Son?" [Oh! how sure and—as they say—irrefragable his authority!] What are they in comparison with Peter, who received the command to feed the sheep; or Paul, in whom, as a chosen vessel, Christ seemed to be re-born; or John, who wrote in his Epistles what he learned as he leaned on his bosom?" [Oxford Reformers of 1498, F. Seebohm.]

It would almost seem as if Erasmus foresaw the glorious gift which, in that very generation, the Lord was about to bestow upon the English people, mainly through the instrumentality of one man, whom he had especially raised up and qualified for that purpose; and who has always seemed to me, in contemplating his meekness, his learning, the earnest purpose of his life, his holy courage, his triumphant death when his service and his sufferings were accomplished, to be not only one of the most eminent of the noble army of English martyrs, but one of the noblest Englishmen of whom history gives us a record,—William Tyndale.

Erasmus, as if speaking with some glimpse of the light that

was about to break over the land in which he was then writing, says: "I wish that even the weakest woman should read the Gospel—should read the Epistles of Paul. * * * I long that the husbandman sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveler should beguile with their stories the tedium of his journey."

At the very time he was writing his Greek translation of the New Testament at Oxford, Tyndale—then a humble tutor in the family of a country gentleman in Gloucestershire,—replied to the taunts of a bigoted Romish priest, "If God spares my life, ere many years I will cause the boy who driveth the plough to know more of the Scriptures than you do."

What both of these noble Reformers longed to see done for England, was now fully accomplished; and the martyrdom which Tyndale wrote word to King Henry VIII he would gladly suffer, if he might do his country that great service, was now a matter of history. He had given the people their English Bible and, betrayed like his Master for a few pieces of silver, he had sealed the gift with his own blood. The "Gospellers," as they had been termed since the days of Wickliffe, were now enabled to spread the knowledge of the simple truths of God's love and salvation, more widely throughout the country than hitherto they could do orally; and the result was seen in that strong love of religious liberty and that corresponding hatred of superstition and of ecclesiastical tyranny and repression, which in all lands have been implanted and flourished where the written "Word of the Lord," and His preached Gospel of eternal life, have had "free course and been glorified" among the people; and which finally compelled the Reformation of the Church in England, as Luther's Bible had done in Germany.

THE CORRUPTION OF THE REFORMED CHURCHES AND THE RISE OF THE SOCIETY OF FRIENDS.

After many cruel sufferings and many brave struggles for the truth of God, the Protestant "faith of the Gospel" and the various Churches which professed it in common, slowly gained the ascendency in the kingdoms of England and Scotland. With ease and power, corruption again crept into the Churches, as one by one they became identified with the ruling authorities of the State; until, at the time of the rise of the Society of Friends, in this new revival of God's truth, it seemed as though

an almost equal testimony had to be borne in turn against all the prevailing sects, which as they came into authority, seemed each filled with the spirit of persecution and enmity against true spiritual religion. It was perhaps unavoidable that our forefathers should be unpopular, alike with the Reformed and the ritualistic Churches, for they differed essentially from them all on many of their points of agreement, as well as in the lines of divergence between those sects.

The Baptists believed in a watery immersion and would only partake of the bread and wine, at the Communion table, with those who had been so baptised. The Presbyterians agreed with the Episcopalians in regard to sprinkling, as well as infant baptism, but mutually rejected the ordination of their ministers; and therefore questioned the validity of the ceremonies of water-baptism, or of the outward supper, as performed by other than their own Priests or Pastors. The Romanists "smiled at the claims of long descent," or of Church authority at all, made by the Episcopal, Presbyterian or Baptist Churches, equally rejected all their ritual and ordinances and priesthood alike; and proclaimed that the Sacraments of Baptism and the Mass could only be celebrated by a regularly ordained Catholic Priest.

Amid these mutual recriminations and alternate triumphs, a few North-countrymen from England and Scotland, many of whom like Peter and John were ignorant and unlettered men, suddenly made their appearance in the field and proclaimed with uncompromising earnestness, that the Lord Jesus Christ Himself had finished and forever abrogated, in the New Covenant dispensation, all the types and shadows and ritualism and priesthood of the Law. They told Priests and People that He was the Great High Priest and Head of His Church, and that all His redeemed followers were, alike, made Priests in His Kingdom; able to offer, in His Name, acceptable sacrifice of praise to God continually.

They declared that there was only one saving baptism—that of the Lord Jesus Christ, who baptizeth "with the Holy Ghost, and with fire;" that of this Baptism the "divers washings" of the Jews, and the immersion of John the Baptist, were only the figures, which are now entirely done away in Christ; that He was the Passover, sacrificed for the sins of the whole world; and that His body and His blood are now to be partaken of, spiritually, by His people in Holy Communion with Himself and more abundantly when gathered in His Name.

They testified that to seek Him, or to think to find Him or most acceptably to worship Him, in these outward ordinances,

was to "seek the living among the dead", because "the day had certainly dawned" in which all these shadows and symbols, which perish with the using, were no longer commanded; nor—to those who could accept that truth—were they permitted to come between their risen and glorified Lord and Saviour and the souls whom He had died to redeem, or His Church which He had purchased with His own precious blood.

They proved, unanswerably as we think, from the Holy Scriptures, the entire spirituality of the Gospel dispensation, in all these things; showing that nowhere is there any record of the baptism by water of any of the Apostles, though it may be supposed that some of them might possibly have been immersed by John the Baptist; and there was not the slightest evidence that the Lord Jesus ever commanded, or intended, water baptism to be observed in His Church.

They claimed that none of the Evangelists, save Luke, makes use of any expression in the least degree implying that a continuance of the outward supper was contemplated by our Saviour, as He ate the Passover with them for the last time.—[Even the words in Luke's Gospel are now considered by some of the best scholars to have been added since the date of the earliest manuscripts.* Dr. Davidson, of Halle, in the "Introduction to his English Translation of Von Tischendorf's New Testament," has these remarkable words: "Perhaps Von Tischendorf might have carried the limitation of ancient testimony farther in some cases; as in Luke xxii., 19, 20: 'This is my body, [which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you']; where the words bracketed are hardly original."—London Ed. pf. xiii.

The early Friends pointed to the detailed instructions given to Moses, by the Lord, in His establishment of the legal rites and ceremonies of the Old Covenant, even to the finest points of their observance; and that we read that all these were according to a heavenly pattern, and yet were but the "shadow and figure" of the good things which were to come.

They held that it was unreasonable to suppose, when our Lord personally did come, to establish a spiritual kingdom and to bring in a better hope, that He would replace one shadow and figure by another; and that even if He had done so, He would not have failed to give very definite and sufficient instructions for their universal observance, and united acceptance

* See also Tregelles, and others, on this passage.

by His Church; which the Law, that confessedly "made nothing perfect," had so thoroughly done with the ritual of the Old Covenant.

They pointed, most fairly and effectively, to the dissensions and schisms and wars and persecutions that the difference of interpretation of these supposed ordinances had ever, in all countries and in all ages, caused in the Church of Christ; and that these surely could not be His will or His work.

They showed that none of the Epistles of any of the Apostles, save one, contained any reference or injunction whatever in regard to these observances; and that one only referred to the subject in connection with the abuses which had crept into the practice of a weekly love-feast among the Corinthian believers, which if observed at all should no doubt have been solemnly kept "in remembrance of the Lord Jesus," and not made an occasion of drunkenness and excess.

They proved that some of the Martyrs and early Church Reformers had looked beyond and over all these outward ceremonies, to their living and everlasting reality, in the Lord Jesus Christ.*

If a bomb-shell had fallen into their respective camps, the leaders of the various professing Christian sects could not have been more astounded than they all were, at this invasion of their time-honored customs and doctrines, and they hastened to drop for the moment their controversies among themselves and make common cause against these new foes; as they saw their "deadly heresies" spreading among their own families and neighborhoods and congregations, and thousands flocking to hear and to follow these fanatical preachers.

Churchman and Puritan, Presbyterian and Independent and Baptist, Cavalier and Round-head, Soldier and Priest, seemed not only to agree, but eager to vie with one another, in denouncing and persecuting this despised sect.

* John Bradford, for example, of Wadham College, Oxford, who suffered martyrdom for his faithful testimony to the truth as it is in Jesus, in a sermon entitled "One Baptism," makes use of these words: "That God did send John to baptize with water is admitted; but I deny that Christ ever did send any one to baptize with water. This is coming to the point; here I stand, and challenge any man to show me when and where Christ ever commanded any one to baptize with water."

Dell, of Caius College, Cambridge, says: "The baptism of Christ is Spirit, and is the only baptism of the New Testament. Its outward instrument is not material water, but the Word, as Christ shows when He says, 'Teach baptizing,' showing that the teaching of the Word is the outward means of baptizing with the Spirit." [Quoted by Joseph Cooper, of England, in his excellent treatise on the "Outward Ordinances."]

They could do nothing with these men. They refused to pay tithes to the priest, or to take off their hats to the magistrate, or to accept his tender of the judicial oath of allegiance, or to fight for their country, or to attend the established public service, or to submit to the ordinances of the church, or to pay the fines which the laws imposed on them for their delinquency, or to give bail for their appearance at court, or to ask a judicial pardon for legal offenses which they claimed were but a faithful performance of the commands of their Lord and Saviour. There was only one thing that they would do, and they did it patiently and even joyfully; and that was passively to suffer the penalties of the law of the land, to which they could not render an active obedience, consistently with their allegiance to Him whose they were and whom they were seeking to serve; overcoming in the end, "by the blood of the Lamb, and by the word of their testimony."

THE HOLY SCRIPTURES.

It would be impossible within the limits of this essay, to take up, one by one as I should like to do, all the distinguishing doctrines and practices of the early Friends, and to show how they claimed for every one of them the authority of Divine requisition.

Yet, while testifying to an undoubted and immediate revelation of the Lord, by His Holy Spirit, to their souls in these respects, they were very willing as Robert Barclay said, that all their doctrines and practices should be tried by the Holy Scriptures and to agree that anything that might be found contrary to their Divine authority, should be accounted as a delusion of the devil.

Nor was this a mere idle reiteration of the great axiom of the Reformers, in their arguments with the Church of Rome. There are not many English Bible scholars, of our own day, more thoroughly familiar with the divine records, both of the old and new Covenant dispensation, than George Fox and Robert Barclay were; not to speak of Penn, Penington, Claridge, and others.

In the course of a recent review of their voluminous writings, I have been more than ever impressed with the reverence with which they always regard every part of the Holy Scriptures; recognizing without hesitation, the decisive authority of their declarations, especially the words of the Lord Jesus and of His inspired Apostles.

Nor do they seek to overstrain them, in their interpretation

of doctrine, or to affect a knowledge of Divine truth not clearly revealed therein, or supported thereby.

Especially did they manifest a reverential awe in regard to the sacred mysteries of the God-head; shrinking from the use of any unscriptural terms in speaking or writing of them, such as "Trinity" or "Person." Nor did they presume to define, or to formulate, more closely than the Holy Scriptures plainly reveal them to us, the separate offices and attributes of the Father, Son and Holy Spirit; but believed that they were "one God over all, blessed forever."

One of the most remarkable evidences that they were Divinely led and restrained in this respect, may be found in the fact that the 7th verse of the 5th chapter, of the 1st Epistle of John, (on which the term Trinity was founded), is now, by universal admission of the best scholars of all the churches, confessed to be an interpolation; which will doubtless be omitted in the new edition of the English Bible.

Yet, while gladly according to the Holy Scriptures all that sacred authority which they claim for themselves, or which their Divine origin entitles them to, and reverently acknowledging that they are the words of God, and the "written word" of the Lord, yet inasmuch as they solemnly give to the Lord Jesus Christ the special title of "the Word of God," the early Friends felt best satisfied to reserve for Him alone that designation. When I read the clear declarations of the Apostle John, that the "Word was God," and that He was the Creator of all things, from the beginning; and again, in Revelation, when John beheld "Heaven opened" and One called "the Faithful and True," the Judge and Captain of our Salvation, with the "Armies of Heaven following Him clothed in fine linen, white and clean," and "on His head were many crowns," and that He had a "Name written that no man knew" but himself, and "He was clothed with a vesture dipped in blood," and "His name is called the 'Word of God;'" I confess that I dare not give that Holy Name to any created thing, even if it were in some sense a likeness of Him.

Nor again is it a mere dialectical distinction, which the early Friends made between the title "the Words of God," as applied to the Holy Scriptures, and the "Word of God." For they contain so many messages and promises of the Lord to different conditions of the soul,—reproving, alarming, quickening, instructing, inviting, soothing, encouraging, sustaining—which, like the remedies for physical disease, would be dangerous, perhaps fatal if a stimulus or narcotic were wrongly applied, it becomes evi-

dent that as the medicine chest is not the physician, neither is it the prescription, although it is full of his skilful compoundings, so the Bible, though full of the blessed warnings and hopes and truths of the gospel, and words of the Lord Jesus, can hardly be called the "Word of God;" though His blessed Holy Spirit, who inspired the Record, is able to take from its treasured pages the message fitted to each seeking soul, and when opened and applied by His light and power, it becomes indeed to that soul, through living faith, the Word of the Lord.

The very changes going on, in our day, in the text of the English Bible, through the discoveries of earlier manuscripts and the agreement of modern scholars, would of themselves render it evident that our copies of the sacred book could not be styled the Eternal Word of God, which changeth not but "endureth forever."

THE LORD JESUS CHRIST, A COMPLETE SAVIOUR.

I must hasten on before long to the close of this lecture, lest you should in turn remind me of Macaulay's grim salute to Dr. Nares, already quoted; but before doing so I would like to convey to you the most profound impression that an earnest and loving study, for many years, of the writings of the early Friends has made upon my heart and which the present review has only served to deepen and confirm. It is this, that all their theology may be summed up in one word—Christ. He was indeed to them their All in All; the Alpha and Omega of their faith, the beginning and the end, the first and the last; Christ without, as He died on Calvary's cross for the sins of the whole world, "Christ within," as He had called them by His Holy Spirit, illuminated their minds with His heavenly light, spoken peace to their weary souls, and afterwards dwelt in their hearts by faith, the hope of eternal glory, the "Shepherd and Bishop of their souls." The Lord Jesus was their justification, as well as He through whom they were justified. He was at once their sanctification and their Sanctifier. Being redeemed by His death, they were saved by his resurrection life; and crucified to the world and its pleasures, they yet lived a happy life, "by faith in the Son of God," who they knew "had loved them, and given Himself for them." They gratefully bear record how he animated their souls with unflinching courage to face their numerous and powerful foes, armed with the despotic authority, and entrenched behind the hereditary embattlements, of an intolerant church and state, whose abuses they felt called upon to attack in His

name. He gave them acceptance with the people, and often with the Judges and Rulers before whom they were continually brought. And when condemned by these, He went with them to the prison house and lighted up the darkest dungeons, as they testify, and sanctified the most unhallowed associations of thieves and murderers, among whom they were often chained.

There is something sublime in the self-devotion, through their love for their Lord, which led them freely to offer themselves to suffer for their brethren, so that on one occasion Cromwell turned to those around him, and asked, "Which of you would do so for me?"

It was because they were so lost and swallowed up in the love and life of their Almighty Saviour, that they seemed to view with a certain holy indifference, the loss of property or liberty or life itself, for His dear sake. While many of those whom they called "Hireling ministers" of that day, fled from their posts at the first alarm of danger, and again and again abjured their profession of faith, at the command of the ruling dynasty, these faithful shepherds, following the example of their Master "the Good Shepherd, who laid down His life for the sheep," stood fearlessly by their flocks and bravely took, without shrinking or even complaining, the brunt of the storm. With almost the words that the Latin poet has placed on the lips of one of his heroes, though in another language,

> "Me, Me, adsum qui feci,
> In Me convertite ferrum,"

would George Fox or Edward Burrough or John Camm or John Audland plead with the persecutors who came to break up their meetings, entreating them to spare the innocent flock that had gathered at their call.

"There, take that for Christ's sake," said a brutal officer as he struck James Parnell, then not eighteen years of age, a cruel blow with a great staff after one of his public ministrations.

"Friend," said the boy martyr, reverently and meekly, "I do receive it, for Jesus Christ's sake." And so, in this Spirit, he and Edward Burrough and Francis Howgill and many others, perished in loathsome jails,—and William Robinson, and Marmaduke Stevenson, and William Leddra, and Mary Dyer cheerfully gave up their lives on the scaffold, for His sake, praying for their enemies to the last.

This constant realization of the Lord's life and love in their

souls, not only sustained them in their service and suffering in His cause, but kept them throughout their lives earnestly engaged that the words of their mouths and the meditations of their hearts might be acceptable in His sight, their Strength and their Redeemer. He became to them a "Spirit of Judgment," as well as a "Spirit of Burning;" regulating their outward transactions with their fellow men, as well as animating their Spiritual life and work.

"Oh, Thou bleeding Love,
The best morality is love to Thee!"

Yet they did not for a moment rest, as perhaps in other generations their descendants have been in measure tempted to do, on their outward morality, for acceptance with a just and holy God. On this point their testimonies are so numerous, as well as so clear and uncompromising, that it is wonderful how either by their contemporaries, or by friend or foe from that day to this, they should have been so misunderstood and misrepresented.

If they could stand before you, as I am doing to-day in their defence, I think they would stretch forth their hands as the great Apostle did in the "place of hearing" at Jerusalem, in the presence of King Agrippa and the principal men of the city, and gladly answer for themselves, touching all the things whereof they have so long been unjustly accused. Shall we then let them do so, for a few minutes, on the great themes of salvation; the justification and sanctification of the immortal soul, through the finished work without them, and within them, of their Lord and Redeemer. They held that he was "able to save" and to "save unto the uttermost, all that came unto God by Him." That, as "we are justified by His blood" [Rom. v: 9], so that "Jesus also, that He might sanctify the people with His own blood, suffered without the gate" [Hebrews xiii: 12.]; and that both in their justification and in their sanctification, He, their one Almighty Saviour, accomplished the great work of their complete salvation, "by His Word," "by His Truth," "by His Blood," and all through His blessed Holy Spirit; and so having been "justified by faith," [Rom. v: 1.], we also receive "an inheritance among them that are sanctified, through faith that is in Him." [Acts xxvi: 18.]

George Fox reiterates so often this blessed truth of God that "the blood of Jesus Christ His Son cleanseth from all sin," that I only need refer you to the following extracts from his

Journal and his Epistles; which works, as well as his "Gospel Truths," are filled with such evidences.*

He says in his celebrated letter to the Governor of Barbadoes: "Jesus, who was the foundation of the Holy Apostles and prophets, is our foundation; and we believe there is no other foundation to be laid but what is laid, even Christ Jesus, who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of Him when he said, 'Behold the Lamb of God, that taketh away the sin of the world.'" [John i, 29.]

And again in his Epistles: "Of what value, price and worth have they made the blood of Christ, that cleanseth from sin and death, and yet told people that they would bring them to a knowledge of the Son of God, and now tell them they must not be perfect on the earth, but carry a body of sin about them to the grave. * * * *

"But I say you are redeemed by Christ. It cost Him His blood to purchase man out of this state he is in in the fall, and bring him up to the state man was in before he fell."

"So Christ became a curse, to bring man out of the curse; and bore the wrath to bring man to the peace of God; that he might come to the blessed state, and to Adam's state which he was in before he fell; and not only thither, but to a state, in Christ, that shall never fall. And this is my testimony to you and to all the people on the earth." [Epistles 1761.]

How modestly he stated for himself his realization of the saving work of the Lord Jesus, may be seen in his answer, when a prisoner at Worcester Jail in 1674, to a "Common Prayer Priest," who came to question him, and who asked, he says, "If I was grown up to perfection?" I told him "What I was, I was by the grace of God." "He replied 'It was a modest and civil answer.' I told him 'There was a time for people to see that they have sinned, and there is a time for them to see that they have sin (in them), and there is a time to confess their sin, and to forsake it, and to know the blood of Christ to cleanse them from all sin.'

"The Priest said, 'We must be always sinning;' but I told him 'It was a sad and comfortless sort of striving, to strive with

* This last most valuable compend of scriptural theology forms a separate folio volume, but is little known in our day, at least on this side of the water, and I believe has never been republished by the Orthodox Society of Friends since the edition issued by the London Morning Meeting in 1705. [See Appendix.]

a belief that we should never overcome.' I told him, also, 'That Paul, who cried out of the body of death, did also thank God who gave him the victory through the Lord Jesus Christ. So there is a time for crying out, for want of the victory, and a time for praising God for the victory; and Paul said there was no condemnation to them that were in Christ Jesus.'" [Journal, p. 397. Ed. 1694.]

And again, when asked if he said he had no sin, he replied, "Christ my Saviour hath taken away my sin, and in Him is no sin." "I am nothing, Christ is all in all." So that it was the Lord Jesus Christ, and Him alone, that this faithful servant of His exalted in his testimony.

Penington says (Ed. 1681, p. 107): "He that witnesseth salvation in Christ, witnesseth it to be a continual act of Grace. Grace appears to the soul; Grace teacheth; Grace enableth; Grace maketh a change from the ungraciousness of the heart and state; and then Grace—or God, by His Grace—in and through Christ Jesus, forgiveth the sins that were committed before. For though the Lord visit me with Life, quicken me thereby, make a change in my heart and state, yet it is His mercy to accept me and to pass by, for His name's sake, my former debts and trespasses against Him. I can truly set my seal to this thing, that the more holy and righteous the Lord maketh me, in His Son, the more sensible I am of His love, grace and mercy, in justifying of me. And it is precious to me to witness Justification and acceptance with Him, and through His Son." Again:

"And truly I can testify of no other righteousness. * * For blessed be the name of my God, I feel the righteousness of His Son revealed in me daily from faith to faith. In His name I have been gathered; in His name I live; and in Him I feel Righteousness." "And I cannot but rejoice, both in what He did in His body of flesh for me, and in what He doth by His Spirit and power in me—He is my Rock and my Strength, and my Salvation day by day. And I have no confidence in the Flesh, nor in what I can do after the Flesh. But my confidence is in Him who hath weakened me, who hath impoverished me, who hath brought me to nothing in myself, that I might be all in Him, and that I might find Him all to me. He is my Peace, He is my Life, He is my Righteousness, He is my Holiness; He is the image wherein I am renewed; in Him is my acceptance with the Father; He is my Advocate; He is my Hope and Joy forever; He is my Shepherd; His arm hath gathered and His arm encompasseth me day by day; I rest under the shadow of

His wings day by day. Oh, I can not tell any man what He is to me."

Robert Barclay thus states the question of our complete salvation [p. 367, Ed. 1691:] "God manifested His love towards us in the sending of His beloved Son, the Lord Jesus Christ, into the world; who gave Himself for us, an offering and a sacrifice to God for a sweet smelling savor; and having made peace through the blood of His cross, and that He might reconcile us unto Himself, and by the Eternal Spirit, offered Himself without spot unto God and suffered for our sins, the just for the unjust, that He might bring us to God." * * * "We consider, then, our redemption in a two-fold respect or state, both which in their own nature are perfect, though in their application to us the one is not, nor can not be, without respect to the other. The first is the redemption performed and accomplished by Christ for us in His crucified body without us. The other is the redemption wrought by Christ in us, which no less properly is called and accounted redemption than the former." * * * "Those who do thus come to know Christ formed in them, do enjoy Him wholly and undivided, who is the Lord our Righteousness. He is to be clothed with Christ, and to have put Him on, whom God therefore accounteth truly righteous and just."

On page 397, Robert Barclay pleads: "Whether do such as believe they may be cleansed by it, or those that believe they can never be cleansed by it, render the blood of Christ most effectual? If two men were both grievously diseased, and applied themselves to a physician for remedy, which of these do most commend that physician and his cure—he that believeth he may be cured by him, and as he felt himself cured confesseth that he is so, and so can say, This is a skilful physician, this is a good medicine; behold, I am made whole by it; or he that never is cured, nor ever believes that he can be so, as long as he lives?"

William Penn, in his "Primitive Christianity Revived," [see London Folio Ed. Works, A. D. 1726, vol. i., p. 867,] thus clearly states their scriptural faith in these respects: "We do believe that Jesus Christ was our holy sacrifice and propitiation; that He bore our iniquities, and that by His stripes we are healed of the wounds Adam gave us in his fall; and that God is just in forgiving true penitents, upon the credit of that Holy offering Christ made of Himself to God for us; and that what He did and suffered, satisfied and pleased God, and was for the sake of fallen Man that had displeased God.

"In short justification consists of two parts,

"The first part of justification we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ; nothing we can do—though by the operation of the Holy Spirit—being able to cancel old debts, or wipe out old scores. It is the power and efficacy of that propitiatory offering, upon Faith and Repentance, that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts that justifies and makes us acceptable before God."

Again—

"Let my reader take this along with him that we do acknowledge that Christ, through His holy doing and suffering, has obtained mercy from God His Father, for mankind; and that His obedience has an influence on our salvation in all the parts and branches of it. * * * I say that we believe and confess that the active and passive obedience of Christ Jesus affects our salvation throughout, as well from the power and pollution of sin as from its guilt."

And again—[p. 805.]

"And to be plain with you we do believe that Christ died for all and is a Propitiation for the sins of the world. [1 John ii.: 12.] * * * That Justification, as taken for Remission of Sin, accounting penitents as just as if they had not sinned, refers to Christ as a Propitiation. He was our common offering for sin.

"And as the word is taken for man being made inherently just and holy, it refers to Christ as the Sanctifier of His people, so that it is Christ still every way, by whom we hope for salvation."

While thus defending the truth and power of their Lord and Saviour, it is instructive to see how careful the early Friends were, in claiming for themselves the experience of the perfection of His work in their own souls. Robert Barclay, while devoting to this subject one of his fifteen "Theses Theologicæ," as he terms the propositions of his Apology, thus modestly disclaims his own full realization of an experience, that he yet proclaims to be attainable in this life: "Others may perhaps speak more certainly of this state, as having arrived to it. For me, I shall speak modestly, as acknowledging myself not to have arrived at it. Yet dare I not deny it, for that it seems so positively to be asserted by the Apostle in these words [1st John, iii: 9.]: "He that is born of God sinneth not, neither can he because the Seed of God remaineth in him." [P. 389, Ed. 1689.]

So Isaac Penington writes, [Vol. 1, p. 206. Lon. Ed. 1681.]: "That the Lord God is able perfectly to redeem from sin in this life, that He can cast out the strong man, cleanse the

house, and make it fit for Himself to dwell in, that He can finish transgression and sin in the heart; and bring in everlasting righteousness; that he can tread down Satan under the feet of His Saints and make them more than conquerors over him, this we steadily believe. But that every one that is turned to the Light of the Spirit of Christ in his heart, is presently advanced to this state, we never held forth; but that there is need of much Faith, Hope, Patience, Repentance, Watchfulness against temptation, before the life in them arrive at such a pitch. Yet for all this, Christ saith to His disciples, 'Be ye perfect,' directing them to aim at such a thing; and the Apostle saith 'Let us go on unto perfection;' and Christ gave a ministry 'for the perfecting of the Saints;' and they do not doubt but that He that begins the work can perfect it even in this life, and can so deliver them out of the hand of Sin, Satan and all their Spiritual enemies, as that they may serve God without fear of them any more, 'in holiness and righteousness all the days of their lives.' * * * Their life lies in Christ; their peace in His satisfaction for them, and in a sensible feeling of His blood sprinkled on their consciences to cleanse them from sin. * * * And their righteousness is in Christ forever, and not in themselves."

To those who objected that such a blessed experience in the soul would do away with its continued need of the blood of cleansing, Penington replies:

"In the state of perfection, the blood is not laid aside as useless but remains to keep pure forever. It is 'the blood of the everlasting covenant' [Hebrews xiii: 20.]; both the blood and the covenant last forever; and there is need and use of the faith in the blood to believe the preservation. As the covenant itself lasts, so that which lets into and keeps in the covenant lasts also. That which unites and ties the soul to Christ, the Life, abides in the soul forever, even as the union itself abides."

THE MINISTRY OF THE EARLY FRIENDS.

I must pass over, most reluctantly, some notice contemplated of the marvellous power of the ministry of many of the early field preachers, among the Friends of that day; of Edward Burrough and Francis Howgill's work in London, where, as they walked the streets, Bible in hand, declaring the warnings and the free invitations of the Gospel of their Lord and Saviour, "the people fell before them like grass before the mower's scythe;" of Fox and Camm and Audland, on the hillsides and

in the orchards of Bristol, where the assembled thousands were moved to outcries and wonderful faintings and physical demonstrations, as their great grand children, a century later we read, were moved, under the mighty power of Whitfield and the Wesleys on the same spot; and what is still more delightful to remember, how hundreds passed as George Fox tells us, at a single meeting, from darkness to light and from the power of satan to God, and went forth presently to preach the same blessed glad tidings to others that they had then and there received; how it was by this earnest zeal and by this Gospel of full and free and present and everlasting salvation, that Fox and his followers gathered, during his lifetime, one hundred thousand souls.

I place in the appendix, for your reference at leisure, other evidences that the early Friends truly exalted the Lord Jesus Christ in all his offices, as revealed to us by the Holy Spirit in the Divine Records; that they knew that they "were complete in Him who is the Head of all principality and power"; (Col. i: 10,) that "He was Head over all things to His Church"; (Eph. i: 22,) that it pleased the Father that in Him should all fulness dwell (Col. i: 19), "all the treasures of wisdom and knowledge" (Col. i: 2), yea even "all the fulness of the Godhead bodily" (Col. i: 9); that as He declared of Himself, "all power was given" to Him "in Heaven and in earth"; (Matt. xxviii: 18), and that God hath set him far above all principality and power, and hath "given Him a name which is above every name," "not only in this world but also in that which is to come."

DOCTRINES AND PRACTICES.

I should have loved to linger with you over other portions of these able, and to me intensely interesting, expositions of their true Christian Theology; on their solemn and yet joyful doctrines in regard to Divine Worship, on their clear recognition of the fulfilment of God's promise to "pour out of His Spirit upon all flesh," and that the "daughters" as well as the sons of His people should, in the New Covenant dispensation, be qualified to "preach the Word" in their assemblies.

It would be instructive, moreover, in this latitudinarian age, to turn to their sound and scriptural belief in regard to a future state; the resurrection of the dead, the day of judgment, the eternity of the rewards of the righteous and of the punishment of the wicked, as the Lord Jesus Christ hath declared; and to the necessity of obedience to His every command, not only *literally, but in* its spirit and intent.

We should see how it was in conformity thereto, that they could not swear even a legal oath; that they refused to take up arms, even in defense of their own lives, or of the liberties of their country; that they declined flattering homage to any man, though paying all due respect to the "powers that be;" that they deemed it right to pass through this world as not of it, but as pilgrims and strangers in it,—not conformed to its spirit or changeable fashions, and not seeking its fading pleasures or transitory glory.

It would have been interesting to have analyzed with you, the excellency and the truth of many of the practices resulting from their doctrines; although an overstrained interpretation of some of these may have led their descendants, in after generations, into a degree of formality almost amounting to error; and again to have seen how, in other things not then fully revealed to our fathers, as in the great questions of the wrongs of human slavery, and the fearful evils of intemperance, the enlightened public conscience of our time has far outstripped even the advanced thought of the Church of that day.

I should have loved to drop a tear with you over some of the simple customs and quaint costumes that were so closely associated with our childhood's ideas of a consistent Quaker; and which will ever seem to some of us invested with a peculiar charm, as we recall the graceful simplicity, the sweet accents, and the loved forms of those so tenderly endeared to us, who have passed away from the Church on earth, to the Church triumphant in Heaven.

I think we can have no doubt, that this form of confession of their Saviour, which they believed required of them in that day, was accepted and blessed by Him; and that their obedience in this respect, was followed by evident growth in their spiritual lives and in their power of service for Him, in their generation.

Alas, some of these outward forms, like the sweet flowers and green leaves, which we cherished and enjoyed so, last summer, and which not only added grace and fragrance to the garden and the woodland but contributed essentially to their healthful life and growth, have withered and faded and fallen to the ground.

We cannot gather them up again, if we would, nor call back their freshness or their bloom, nor restore any living virtue they may once have had. The hand of Time has been laid upon them, and it is all unavailing to weep over their loss:

> "For violets, plucked, the sweetest showers
> Can ne'er make grow again."

Their memory will soon be all that shall be left to us ; but blessed be the Lord of Life, He ever liveth,—and because He lives, we who place our trust in Him shall live also.

We cannot feed on the achievements of our forefathers, or be nourished by their virtues, any more than we could on the fossils of the "Old Red Sandstone" of their native land. Yet, as of old there was a certain Divine power even in the bones of Elisha, to revive the dead body that touched them as it was placed in his sepulchre, so the memories and the records of the Righteous, in all ages, seem to possess a certain reviving power to those who are brought into living contact as it were with them.

As they did not live to themselves, so they did not die to themselves; and our fainting faith is renewed by witnessing theirs, and our cold love warmed and quickened towards Him whose undying Resurrection, life, and eternal love animated and upheld them; and Who would raise up us also, and make us useful instruments in His hand, for His service and honor, and would keep us from falling, and at last, gathering us to these our fathers, would "present us faultless before the presence of His glory with exceeding joy."

THE ALPHA AND OMEGA.

Therefore, it is Him, not them, that I have sought to glorify, and of whom I have attempted chiefly to speak on this occasion. If George Fox and his noble followers really stood by me to-day, as we fancied a few moments ago, they would say to you as I do now in their name: "Strive earnestly and faithfully to serve and glorify your Lord and Master, in your day and generation, as we endeavored to do in ours; and only follow us, as we followed Him." "Why, then," perhaps some one may be saying, "why, if this is so, should we follow them at all; why not take our Bibles and seek for ourselves the truth as it is in Jesus, and follow that?" Because, for us, or any one, to have grown up "in the nurture and admonition of the Lord," is a blessing that can hardly be prized too highly. Because, to use the words of McLeod Campbell, "The fact of the tradition of error does not take from the value of the tradition of truth. We receive the Bible itself by tradition from our fathers; and it is well also, when the love of God, our Father in Heaven, and the manner of its manifestation in Christ, are presented to our faith with the sanction of those who themselves (as well in their relation to us, as in the love which belongs to that relation), were at once

some illustration of what they teach, and a divine evidence of its truth." Because, as one of our own poets reminds us,

> "Unvexed by doubt, our earliest creed we take,
> We love the precepts for the teacher's sake;
> And if the light that brightened childhood's hours,
> Has faded somewhat, like its lovely flowers;
> If its warm trust has chilled to frozen doubt,
> And tired of all Faiths, we dread to live without,
> 'Twere well, though Reason tremble at thy side,
> To let fond Memory be thy gentle guide;
> Go to thy birth-place, and if Faith were there,
> Repeat thy Father's creed, thy Mother's prayer." *

And so, in all Christian countries, and in all ages of the Church, there seems to have been a marvellous and undefinable love of the faith of their fathers, implanted as it were by their Creator, as a law of their Being, in the hearts of the people; and there has ever been held to be a certain satisfaction and a feeling of safety, in children coming home, almost blindly, after the weariness and it may be the wanderings of many days, to return to their rest once more, in the simple assured belief

> "Of parents passed into the skies."

Because, above all, in this case which we have been considering, I believe the doctrines which our forefathers professed and taught, to be the "Religion of the New Testament, without addition, without diminution and without compromise." (J. J. Gurney.)

And now, Professors and Students of Earlham College, the pleasant task to which your President invited me, is accomplished; how imperfectly, no one is more conscious than myself. Amid many earnest engagements, I have endeavored to answer your call on this occasion, because it seemed to me when I received it, in a certain sense also, the call of my Lord and Saviour at this time.

I have long felt it to be a debt that I owed to those brave and true Reformers, to clear away some of the rubbish that has been heaped over the declarations of their Christian faith, by the polemical controversies of their times, and by shallow and ignorant criticism ever since; that all may see how simple and how pure that faith was.

As the Oriental traveller, years ago, discovered and described

* Holmes' "Urania."

huge blocks, which he supposed to be the foundation stones of ancient palaces and temples, but which the more careful archæologist of our day has proved to be the superstructure,—by finding far more solid and vaster foundation stones many feet below, —so the superficial inquirer of modern times has often mistaken the controversial works of our early Friends, built sometimes in the heat of battle, perhaps occasionally with untempered mortar as all human structures are liable to be, for the deep, broad foundation truths of their religious belief, resting on the very Rock of Ages; some of which I have sought, with loving care, to bring to light to-day.

And I would close this brief Review of the Doctrines of the glorious Gospel of our Lord and Saviour, as they have been most assuredly believed amongst us from the beginning, by commending you, one and all, to His tender care and Holy keeping, for life and death, for time and eternity; trusting that to my humble testimony for Him, many of you are able to respond from the heart, "We believe, not because of thy saying, but because we have seen Him ourselves and know that this is indeed the Christ, the Saviour of the world."

APPENDIX.

William Penn, in his "Defense of Gospel Truth," (Works, Vol. V., pp. 380, 381, and 417,) says:

"Where we are vulgarly apprehended to differ most we dissent least,—I mean in doctrine. For, except it be the wording of some of the articles of faith (the 39 articles so-called,) in school terms, there are very few of those professed by the Church of England to which we do not heartily assent. I say, then, that where we are supposed to differ most we differ least. It is generally thought that we do not hold the common doctrines of Christianity, but have introduced new and erroneous ones in lieu thereof; whereas, we plainly and entirely believe the truths contained in the Creed, commonly called the 'Apostles' Creed,' which is very comprehensive as well as ancient."

Again, in his "Primitive Christianity Revived," (Works, Vol. II., p. 867, Ed. 1726,) William Penn says:

"Lest any should say we are equivocal in our expressions, and allegorize away Christ's appearance in the flesh—and as often as we mention Him, we mean only a mystery or a mystical sense of Him, be it as to His Coming, Birth, Miracles, Sufferings, Death, Resurrection, Ascension, Mediation, and Judgment—I would add, to preserve the well-disposed from being staggered by such suggestions; and to inform such as are under the power and prejudice of them, that we do, we bless God, religiously believe and confess to the glory of God the Father and the honor of His dear and well-beloved Son." [Here follows the "Apostles' Creed" in detail, as regards all the above-mentioned truths.]

Isaac Penington, Richard Claridge, and Edward Burrough also repeat, substantially, the "Apostles' Creed" in their writings, as the definition of the faith of the early Friends, in the Atonement, Mediation and Priesthood of our Lord Jesus Christ; and are equally clear in the blessed truth of Justification by Him alone.

George Fox's well-known letter to the Governor of Barbadoes recites and adopts in detail much of the "Apostles' Creed" of the Church of England, as the Confession of Faith of the Society of Friends.

William Penn, p. 110, says:

"Faith in His Blood was requisite, that they might confess Him, whose Body and Blood it was, to be Christ. To conclude, we confess: He who then appeared was, and is, the propitiation, etc. And in Him was redemption obtained by all those who had such true faith in His Blood."

I. Penington, Vol. I., p. 694, 4to Ed., says:

"It is objected against us who are called Quakers that we deny Christ, and look not to be saved by Him, as He was manifested without us, but look

only to be saved by Christ within us. * * * We do indeed expect to be saved by the revelation and operation of the Life of Christ within us; yet not without relation to what He did without us." * *

In another treatise, entitled "Flesh and Blood of Christ," Vol. II., p. 256, he says:

"I do acknowledge unto the Lord the remission of my sins thereby, and bless the Lord for it, even for giving up His Son to die for us all."

Again: "Christ was not only to die, and so offer up a sacrifice of atonement, but he was also to make reconciliation by it ever afterwards for his children, in case of transgression, whenever occasion should be. So saith John, 'If any man sin, we have an advocate with the Father,' to plead for the forgiving and blotting out of the sin, 'and He is the propitiation, (or reconciliation) for our sins.'"

William Edmundson, in an address to one of the Irish bishops, has these remarks concerning the Society of Friends:

"Be pleased to hear a few sentences, though in a plain dress, yet true in themselves. We are Christians, and hold the faith and doctrine as delivered by our Saviour Christ Jesus and His apostles, before the apostacy and falling away, according as it is left on record in Holy Scriptures, and we are conscientious in our duty, as much as in us lies, to educate and train up our children accordingly."—Page 254——1702.

The following extracts may show this:

From the Epistle from the Yearly Meetings in London, written in the year 1732, to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere:

"We tenderly and earnestly advise and exhort all parents and masters of families that they exert themselves in the wisdom of God, and in the strength of His love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of these important truths, as well as in the belief of the holy manifestation and operation of the Spirit of God in their own minds, that they may reap the benefit and advantage thereof for their own peace and everlasting happiness." * * *

1736. "We earnestly exhort, that ye hold fast the profession of the faith of our Lord Jesus Christ without wavering, both in respect to His outward coming in the flesh, His sufferings, death, resurrection, ascension, mediation, and intercession, at the right hand of the Father; and to the inward manifestations of His Grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing every evil affection and lust, and to the purifying of our consciences from dead works, to serve the living God."

George Whitehead writes thus:

"So hath there been an endeavour in our day, to misrepresent the servants and people of the Lord, as deniers of salvation by Jesus Christ; making his birth in Bethlehem of Judea, his travails, sufferings, blood, death, resurrection and ascension, of no value; deniers of the scriptures of truth; and instead thereof, preaching up salvation by meritorious works of our own; and in short, representing us as enemies to christianity; concerning

which charges, and every particular of them, full, clear and demonstrative answers have been and are given, unto which I refer all unsatisfied persons. That which lies on my spirit at this time, is to declare in the presence, name and power of the Everlasting God, that these things spoken and written of us, are as false as the accusations of the Pharisees concerning Christ Jesus, and as false as the accusations of the Jews concerning the Apostles. * * *

And goes on to declare: "That we are not pardoned, justified, redeemed or saved by our own righteousness, works, merits or deservings; but by the righteousness, merits and works of this our blessed Lord and Saviour Jesus Christ, being both imparted and imputed to us, as He is of God made unto us, wisdom, righteousness, sanctification and redemption. Our reconciliation, redemption, pardon, sanctification and justification; having respect both to his suffering death, and blood, upon the cross, as the one peace offering and sacrifice, and as our High Priest, thereby making atonement and reconciliation for us, and giving himself a ransom for all mankind: and also to the effectual saving work of his grace and good Spirit within us, bringing us to experience true repentance, regeneration and the new birth, wherein we partake of the fellowship of Christ's sufferings and power of his resurrection. In which grace we ought to persevere in newness of life and faithful obedience unto him, unto the end that we may be heirs of the eternal salvation, which Christ is the author of.

"We sincerely believe also, that the man Christ Jesus, is the only Mediator between God and men, our Intercessor and Advocate with the Father; and that he exerciseth his kingly office, and his priestly and prophetical office in his kingdom and church here on earth, wherein he governs, and plentifully affords both immediate inspiration and instruction to his faithful followers who walk in his light, to guide them into all truth; and he that hath not the Spirit of Christ is none of his.

"And that this same Lord Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the light of the world, the Way, the Truth, and the Life: and that the same Christ that was crucified and put to death as concerning the flesh, and quickened by the Spirit and power of the Father, he is inwardly revealed and spiritually in the hearts of true and spiritual believers by his holy Spirit, light, life and grace. And that therefore his coming and appearing outwardly in the flesh and inwardly in the Spirit, cannot render him two Christs, but one and the same very Christ of God, blessed for evermore." P. 30.——1692.

From G. Whitehead's "Gospel Salutation to Believers." 1701.

"Now, dear friends, it being the Holy Spirit which testifies of our Lord Jesus Christ, and shows unto us what he takes of Christ, he (*i.e.* the Holy Spirit) shall take of mine, says Christ, and show it unto you.

"The Holy Ghost takes, and shows unto us, the most excellent properties of our great and glorious Mediator, his great universal love, meekness, humility, and compassion, that we may by degrees partake thereof, as we truly obey and follow him in the manifestation of the same Holy Spirit, whereby the mystery of Christ is revealed, in and unto the truly spiritually minded believers in his light, and thereby they become the children of the light."

From a treatise, entitled "A Manifestation of Truth."

"Concerning salvation by Christ, we say and believe, that without the sufferings and death of Christ at Jerusalem, no man can be saved, justified, or sanctified, and therefore do they maliciously, or, at least, ignorantly,

slander us, who say we expect not to be saved by Christ's sufferings at Jerusalem, but by Christ's sufferings in us; for such words did never proceed from us; though we say that it is not an historical knowledge and belief of what Christ said and suffered at Jerusalem, sixteen hundred years ago, that can or doth save any man, without feeling of his Spirit, power, and life made manifest within, to make them conformable to him in his death, and raise them together with him to live in the virtue of his life; by which life, we, as well as the ancient christians, are saved, and we are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, which mightily worketh in us, and all his works are perfect.—G. Whitehead's Works—1693.

Edward Burrough, in "A Declaration to all the world of our Faith, and what we believe who are called Quakers," published in 1658, writes :—

Jesus Christ died, and rose again, and ascended according to the Scriptures, this we do believe: And Christ was and is the substance, the end of all signs and examples, yet was he an Example to the saints; and the apostle exhorted to walk as they had Christ for an example; and while he was in the world, he did, and spoke, and acted many things, as parables, signs, and examples, the substance of which is to be received in the saints, and known by them through the Spirit; and we believe saints are justified by Christ, and through faith in him, which was, and is, and is to come, who is blessed for ever; and none are justified by his death, and suffering, and blood, without them, but who witness Christ within them; for all are reprobates, and to be condemned, and cannot be justified, that have not Christ in them; as thou mayest read, except Christ be in you, ye are reprobates: And all that believe in Christ, and receive him, they are healed through his sufferings and stripes; for he sanctifies them, and gives them remissson of sin, and justifies them, and in him, the saints are complete, and the new man, the regenerate, is justified.

From the earliest days of the Society of Friends, the charge was made against them, that they taught

"That our Lord Jesus Christ did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us; but that he was a perfect pattern of righteousness, holiness, obedience, and suffering."

George Bishop thus replies to one of those charges:

"That he is the latter, viz. a perfect pattern, &c. hath been proved out of Christ's own mouth, and the apostle Peter's and the people called Quakers own it. * * * * But that he did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us, is a wicked lie. They witness that his blood shed, as hath been said, whose blood cleanseth from all sins; and his redemption of them: and they affirm and witness, that without shedding of blood there is no remission of sin, and that there is no other name given under heaven by which we must be saved, than his, who by one offering, for ever perfected those that are sanctified, who is the substance of the pattern of heavenly things."—P. 69.——1656.

Humphrey Smith, in an Essay entitled "The Sufferings and Trials of the Saints at Evesham," relates a conversation between himself and a priest, in which the following questions and answers occur:

"Then the priest asked if I were justified by the blood of Christ?
"*Answer.* Yea.

"Question. Are you justified by that blood of Christ that was shed at Jerusalem?

"Answer. By the blood of Jesus Christ, the Son of the living God, who was the express image of His Father's glory, in whom dwelt the fulness of the Godhead really; who suffered at Mount Calvary, by Jerusalem, for sinners, am I justified." 1655.

APPENDIX II.

B.—SEE PAGE 8.

Prof. John Tyndall writes thus in a late number of the Fortnightly Review:

"Physical considerations do not lead to the final explanation of all that we feel and know. We meet a problem which transcends any conceivable expansion of the powers which we now possess.

"Having thus exhausted physics and reached its very rim, a mighty mystery still looms beyond us. We have, in fact, made no step toward its solution. We try to soar in a vacuum when we endeavor to pass by logical deduction from one to the other. Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain. I could see that his (Carlyle's) contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy. * * * The burden of my writings in this connection is as much a recognition of the weakness of science as an assertion of its strength. If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages."

Extract from Philadelphia paper, 4th mo., 1880, in noting some difficulties now pending in the Episcopal Church there:

"The whole Christian world, with all its array of sects and distinct communions, may be divided into two ecclesiastical schools. The one aims, sometimes unconsciously, at an extreme simplicity of worship, and recognizes but little of any efficacy in religious rites in and of themselves; the other regards the prescribed rites and forms which it observes as possessing an intrinsic value and as being in the nature of saving ordinances rather than as only spiritual helps. Baptism and the Holy Communion, for example, are to the one school sacraments—the outward and visible signs of inward and spiritual grace; to the other they are purely commemorative observances, which are kept mainly as matter of tradition, and are not looked upon as particularly binding. The illustration is strictly true perhaps only of the extreme adherents of the divergent wings; but the tendencies are, nevertheless, in these diverse directions. The disagreement between the sacerdotal party and the evangelicals in the Protestant Episcopal Church finds its force in a conflict of cardinal ideas which is substantially irreconcilable."

D.—SEE PAGES 31 AND 36.

Extracts from George Fox's "Gospel Truths," showing that Remission of Sins, and Full Salvation, are only purchased and secured for us through the precious Blood of Christ; and our justification through His death and resurrection.

From an essay entitled: "The Man Christ Jesus, the Head of the Church;" pages 703–717. A.D. 1679.

"The Apostle Peter saith, in his General Epistle to the Christians in his day:

"'Ye know that ye are not redeemed with corruptible things, neither with silver and gold, from your vain conversation, but with the precious blood of Jesus Christ.'

"Now consider this, you that pretend to forgive sins, have you not made the Blood of Christ of none effect? And so you keep the people out of the true knowledge of the true Christians in primitive times, who knew that they were redeemed, not with silver and gold, but with the precious blood of Christ Jesus.

"You have forgotten that which should purge away your sins, to wit, the Blood of Christ; for the Apostle saith: 'Christ gave Himself for us that He might redeem us from all iniquity.'

"So no man's iniquity or sin, it is clear, can be redeemed by any corruptible thing; and none may think they can set up another Pardoner than Christ, who hath washed us from our sins in His own blood;" and again, "Their garments were made white in the blood of the Lamb, and the Saints overcome by the blood of the Lamb."

And the Apostle tells the Ephesians through what they had redemption, which was through the Blood of Christ Jesus. And doth he not tell the Colossians the same, who saith, "In whom we have redemption through His blood, even the forgiveness of sins?"

1679. Again: "The Apostle tells the Ephesians, 'You who sometimes were afar off are made nigh by the Blood of Christ.' So it is the Blood of Christ that made the Saints nigh then, and makes nigh the Saints to God now; which Blood doth redeem, and wash, and purify them from all sin." Again, "So making peace that he might reconcile them unto God in one body through the Blood of His Cross to reconcile all things unto Himself, whether things in Heaven or things on earth, having slain the enmity thereby."

E.—SEE PAGES 10 AND 36.

Extracts from a Pamphlet published in London, 1689, for the Information of the Parliament of Great Britain, by authority of the Society of Friends.

"Question: Do you believe and expect salvation and justification by the righteousness and merits of Jesus Christ, or by your own righteousness or works?"

"Answer: By Jesus Christ, his righteousness, merits and works, and not by our own. God is not indebted to us for our deservings, but we to Him, for His free grace in Christ Jesus, whereby we are saved, through faith in Him, not of ourselves; and by his grace enabled, truly and acceptably, to serve and follow Him as He requires. He is our all in all, who worketh all in us that is well pleasing to God."

"Question: Do you believe in remission of sins and redemption, through the sufferings, death and blood of Christ?"

"Answer: Yes; through faith in Him, as He suffered and died for all

men, gave Himself a ransom for all; and His blood being shed for the remission of sins, so all they who sincerely believe and obey Him, receive the benefits and blessed effects of His suffering and dying for them; they, by faith in His name, receive and partake of that eternal redemption, which He hath obtained for us, who gave Himself for us, that He might redeem us from all iniquity: He died for our sins and rose again for our justification, and if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Another official declaration by the Yearly Meeting of London, 1693, says: "That as man, Christ died for our sins, rose again, and was received up into glory in the heavens; He having, in His dying for all, been that one great, universal offering and sacrifice for peace, atonement and reconciliation between God and man; and He is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by His death, but saved by His life. That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet is our King, High Priest and Prophet in His Church; a Minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows.

"That Divine honor and worship is due to the Son of God; and that He is in true faith to be prayed unto; and the name of the Lord Jesus called upon, as the primitive Christians did, because of the glorious union or oneness of the Father and the Son; and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from Him, but in and through His dear Son, Christ."

Again, in 1693, some charges were brought against the Society of Friends in the British Parliament, and thirty-two Friends signed a disavowal of them, from which we extract the following:

"That we do highly value Christ's death, sufferings, works, offices and merits, for the redemption and salvation of mankind, together with His laws, doctrines and ministry. That this very Christ of God was, and is, the Lamb of God that takes away the sins of the world—who was slain, was dead and is alive, and lives evermore in His divine, eternal glory, dominion and power with the Father."

"That the Holy Scriptures of the Old and the New Testament are of Divine authority, as being given by inspiration of God.

"And we know of no other doctrine or principle, preached, maintained, or ever received among or by us since we were a people, contrary to these before mentioned."

Isaac Penington writes, in reply to those who charged Friends with denying the blood of Christ (Works, Vol. II., p. 105. Ed. 1681):

"As for denying redemption by the blood of Christ, oh! how will he answer this charge to God, when none upon the earth, as the Lord God knoweth, are so taught and do so truly, rightly and fully own redemption by the blood of Christ, as the Lord hath taught us to do. For we own the blood of the Lord Jesus Christ, both outwardly and inwardly; both as it was shed on the cross, and as it is sprinkled in our consciences, and know the cleansing virtue thereof, in the everlasting covenant, and in the Light which is eternal."

Again: ("Holy Truth and People Defended.")

"We do really, in our hearts, own that Christ who came, in the fulness of time, in that prepared body, to do his Father's will; His coming into the

world, doctrine, miracles, sufferings, death and resurrection, in plainness and simplicity of heart as it is expressed in the letter of the Scriptures. And we own no other Christ, and hold forth no other thing for Christ but Him, who who then appeared, and was made manifest in the flesh."

"And many lies and false reports have been cast upon us, both by priests and professors, that we slight, deny and undervalue the blood of Christ Jesus who do value and esteem it more than any of them; for how can they value or esteem the blood of Christ that plead for sin for the term of life; which make for the popish doctrine of purgatory when they are dead; who are not washed and their garments made white, nor cleansed from all sin and redeemed to God by the blood of the Lamb from their vain conversation and the traditions of their forefathers; neither have they so much faith in the blood of Christ, the Lamb ordained before the foundation of the world, as to believe that it will so cleanse them and wash them and redeem them."—*Gospel Truth Demonstrated.*

"And now, concerning the true headship of the Church—Christ Jesus, who died for the sins of the world, and who tasted death for every man, is risen from the dead, and is the Head of His Church. And Christ so loveth His Church that He gave Himself for it; and the Church is to be subject to Christ, the Head, who both died for them and shed His blood for them (the members), and redeemed it, and sanctified it, and purchased it with His blood."

"For the New Testament is in the Blood of Christ which cleansed from all sin, and in Him the one offering, who offered Himself, once for all; who is the Lamb of God who takes away the sin of the world. * * * And He is the Everlasting High Priest, who had offered Himself for them, and is risen and is alive again, and lives forevermore.

"And in the new covenant, the Holy Ghost—which proceeds from the Father and Son—leadeth the servants of God and Christ into all truth; and reproves the world for their unbelief and their unrighteousness. So that the Priest is not needed to offer up their sins and to cleanse them with the blood of beasts. For Christ the Lamb without blemish hath tasted death for every man and died for the sins of the whole world."

"And the High Priest, once a year, in the time of the old covenant, went with the blood of beasts into the Holy Place, which He offered for himself and the sins of the people. But Christ being come a High Priest, by His own Blood He hath entered once into the Holy Place, to-wit, Heaven itself, and hath obtained eternal redemption for us."

So the blood of the clean beasts cleansed from sin, in the time of the old covenant. But, in the time of the new covenant, the blood of Christ Jesus the Lamb without blemish cleanses us from all sin. So all are to look unto Jesus in the new covenant, which is not according to the old.—*Fox on Old and New Covenant Dispensation.*

"The apostle, speaking of Christ, says: 'He is the Mediator; and Christ is the Mediator of the New Testament; and the Saints were come to Jesus, the Mediator of the new covenant. For God would have all men to be saved. And there is one God and one Mediator, between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.' * * * Now it's clear there is but one Mediator between God and man, the man Christ Jesus, by whom were all things, who gave Himself a

ransom for all; who hath made their peace betwixt them and God, and so hath received them who have so come, and hath given them an understanding that they might have everlasting life."

APPENDIX F.

WATER BAPTISM.

Water baptism, by Joseph Cooper, of London:

When the Law of the first Covenant, with its ordinances of Divine service and a worldly sanctuary, was given by Moses to the children of Israel, it was accompanied by the most minute instructions as to the way in which all its ceremonies were to be performed. Nothing was left in doubt; the time, the occasion, the manner, and the persons, were all plainly indicated.

This is just what might have been expected, inasmuch as ceremonial observances can only have their foundation in the will of God, and could not possibly be discovered by the rational powers of man.

Now, it is a remarkable fact that as respects Water Baptism, which is as much a ceremony as any rite of the Jewish law, there is an entire absence of such instructions in the New Testament. It is no wonder, then, that from the time of the Apostle Paul to the present day, the perpetuity of the rite and the mode of its performance have been the subjects of the most irreconcilable differences in every country where Christianity has existed.

This goes far to show that, although Water Baptism was practised in the early Church, in its transition period, it never was a Divine ordinance in the Christian dispensation. This will further appear to be the true view of the case when taken in connection with the fact that the religion of Christ, though founded on the outward facts of the Gospel, is not ceremonial but spiritual in its character and effects.

In the first place, water is not mentioned by our Lord; in the next, it should be observed that though many cases of baptism are alluded to in the Acts, the New Testament does not contain a single instance wherein any one of the Apostles made use of water in connection with the deeply important words contained in the charge, "The Father, Son, and Holy Ghost." It has been assumed, but without proof, that the Apostles understood our Lord in this passage to institute water baptism, but we may search in vain for the record of any instance in which any one of the twelve ever baptised with water after this charge was given by our Lord.

Paul says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said John indeed baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." * * * All true Gospel ministry is attended with the baptism of the Spirit; in other words, it is in the demonstration of the Spirit, and with power. Of this the history of every Christian Church has furnished undoubted evidence.

The mission of John the Baptist, being the forerunner of Christ, was of course of temporary duration. The Water Baptism practiced for a time in the early Church being used for proselytes only, should, if on this ground continued at all, of course be similarly confined to proselytes.

The testimony of John the Baptist as to the wide distinction, and even contrast, between his baptism and the baptism of Christ, is clear and emphatic, and plainly shows that the baptism of Christ is not with water but with the Spirit.

"I indeed baptise you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost and with fire." And again, "He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He that baptiseth with the Holy Ghost." "He must increase, I must decrease."

From this we learn not only that John's baptism was transitory, but that it was to be succeeded by the Spiritual baptism of his Divine Master, which was to be enduring.

The Apostles do not themselves appear to have been the subjects of any baptism with water, except that of John; and it is a significant fact that Mark, Luke, and John, in writing for the special instruction of the Gentiles, never allude to Water Baptism as having been enjoined by Christ.

From these considerations, it would appear that the baptism alluded to is Christ's baptism, which is that of the Spirit—the saving baptism referred to by the Apostle Paul in the words, "One Lord, one faith, one baptism." —*J. C.*

Neander writes: "Many of those who joined the Church, bringing their pagan notions with them into Christianity, sought in baptism a magical lustration which could render them at once entirely pure. Their longing after reconciliation with God remained covered under a grossly material form, and they sought in Christ, not a Saviour from sin, but a bestower of an outward and magical annihilation of it."—*See Pamphlet, London*, 1880.

On the example of our Saviour as to Baptism and "The Supper."

"The words of our blessed Redeemer to John the Baptist, who had Himself so fully pointed out the difference of the two dispensations (and who protested against baptising in water One of whose spiritual baptism he felt himself so much in need), appear conclusive against the idea of such an outward ordinance having been established by Him in the church. 'Suffer it to be so now'—permit it now—'for thus it becometh us to fulfil all righteousness,"—literally, all legal righteousness. Then he suffered Him; and then and there, He who came not to destroy the law of the prophets, but to fulfil them, submitted Himself to the ordinance of this typical dispensation, in order that He might 'fulfil it,' for all time to come; after His glorious spiritual dispensation should have been ushered in and thoroughly comprehended by His church and people.

"So, too, at that last sad supper, in the night on which He was betrayed. He had kept the law perfectly, from the rite of circumcision at His birth, to the Passover feast on the eve of His death. He had eaten and drank at these annual festivals, with His disciples, in commemoration of the passing over of the houses of the Israelites by the Destroying Angel, who smote all the first-born of Egypt, but when he saw the blood of the Paschal Lamb sprinkled on the door-posts, spared their households.

"And now came the hour for unfolding to them the meaning of that sacred ordinance or the Jewish Law. Our Lord was speaking to Jews. He did not forbid their meeting together hereafter on that occasion; but He told them that He was Himself the Paschal Lamb of God, about to be offered *up for their sakes;* that it was His body that was broken for them, and His

blood that was shed for them; and that so oft as they partook of this feast hereafter they were to do so in remembrance of Him. He never enjoined this ordinance upon His church in after ages, who should be gathered, in the bright noonday of His gospel, to its glorious fulness in Himself. And His redeemed children are continually permitted to partake spiritually of the blessed communion of His broken body and shed blood, and feel no need of the outward ordinance to remind them of the dying of their dear Redeemer." —*T. K., in Christian Worker.*

From Friends' Review.

"Then again it has come to be considered by many that these points of difference are very unimportant—not at all vital. Especially in regard to the outward ordinances, a confused idea seems to prevail that the best we can do is to apologize for our disuse of them. 'We do not exactly understand why we find ourselves in such an unscriptural position,' perhaps they say—'our fathers seem to have got to heaven without them, and they left us in this dilemma; if the church at large will only kindly bear with us and wait a little while for us, we will soon be up with them in this matter.'

"Others again are brave enough to go farther and say: 'No, it is not vital, it availeth nothing either way; we will hold our position and if any feel conscientiously tender about the outward ordinances, let them partake of them; our testimony is a 'positive, not a negative one,' in this respect, as in many others. In this age of enlightened thought and freedom of action, no man shall constrain us to adopt these practices, and we will not constrain any to abstain from them. Does not the apostle say, 'Neither circumcision availeth anything, nor uncircumcision.' We will not limit our members or ministers from practising or teaching what they apprehend to be Scriptural doctrine in regard to these things; but as for ourselves we will take our chance with our fathers; such commands can not be absolutely obligatory, or *they* could not have been saved.'

"Now, such a position is not only a very weak one to hold, but it is absolutely untenable. If indeed the Lord Jesus has commanded those observances to be maintained in His church, then no one may safely reject them. If He has not, no man may authoritatively impose them, and none need partake of them. If, however, His whole teachings went beyond this, and evidently pointed to a spiritual worship and a spiritual kingdom; if He told His disciples that He had many things to say which they could not bear then; if He has spoken some of these things, as we reverently believe, not as a revelation of any new gospel, but as a new revelation of the good old gospel, and if our forefathers in the truth, reverently accepted them, and proved them, and lived and died in the triumphant, experimental faith of their reality, as a renewed manifestation to them of the 'truth as it is in Jesus,' then the case presented for our consideration, is widely different and becomes very clear. For if He has now come to lead and feed His people Himself, and to do away entirely with all types and shadows, to abrogate all 'carnal ordinances,' and to introduce His church more fully, through the baptism of His Holy Spirit, into a sweeter and closer communion with Himself, then as our fathers maintained and as our church has always believed, no one to whom these things have been clearly shown, may lawfully seek to restore what the Lord hath abrogated in his own worship, or safely attempt to build again the things which once by His command have been destroyed.

"It was by no such half-hearted acceptance and comprehension of the liberty of the gospel, wherewith Christ had made them free, that George Fox and the early Friends gathered so many thousands of earnest spiritual Chris-

tians of other denominations, whom the Lord had led also to see over all types and shadows, into the light and reality of the noonday of His gospel. And, assuredly, no such imperfect apprehension and timid apology will gather many of this class now, who are weary of 'carnal ordinances' and ceremonies, and longing for a more spiritual worship. Nay, instead of gathering these, we should repel them by our uncertain and faithless profession. More than that, we should soon scatter the more intelligent and sincere portion of our own Society, either into other churches who practised more consistently those ceremonies, (if they should be so unsettled by such teachings as to desire them) or else to some more faithful and spiritual people whom the Lord would raise up, to maintain the pure standard he had entrusted to our keeping and which the early Friends so nobly upheld, but which we would then have suffered to trail in the dust.

"It must be but a dim, twilight view of the power and coming of the Lord Jesus Christ to His church in the days of our fathers, which those seem to have who thus gloss over the whole question as of little consequence to our own membership,—'availing nothing' either way; 'not a point which need be dwelt upon much'—'better passed over for the fundamentals,' etc. They forget that the same apostle who declared so wisely that neither 'circumcision availeth anything, nor uncircumcision, but a new creature,' when speaking of the grounds of a saving hope in Christ, said also to the Galatians, who without submitting to that ordinance had already attained to that hope, and whom some restless spirits were persuading to adopt the Jewish rite, 'Behold I Paul, say unto you that if ye be circumcised, Christ shall profit you nothing. This persuasion cometh not from Him that calleth you." He held that it was one thing to permit a continuance of those outward ceremonies among those who had been always accustomed to them, and quite another thing to go back to them after a church had certainly known that the Lord Jesus Christ had set them free from all such bondage and had blessed them with His salvation and with Himself as the fulfilment of all outward types." —*T. K.*

APPENDIX G.

DEAN STANLEY ON BAPTISM.

From the Nineteenth Century, for October, ——.

BAPTISM IN THE EARLY AGES OF THE CHURCH.

"The plunge into the bath of purification, long known among the Jewish nation as a symbol of a change of life, was still retained as the pledge of the entrance into this new and universal communion—retained under the sanction of Him into whose name they were by that solemn rite 'baptised.' In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts as they rose into the light of heaven new and altered beings."

CHANGES.

After the lapse of three or four centuries great changes had taken place; witness the following "extraordinary scene, to which," as Dean Stanley truly observes, "no existing ritual of any European church offers any likeness:"

"There was but one time of the year when the rite was administered—namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the Bishop. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and, turning to the west at the region of sunset, they stretched forth their hands through the dimly-lit church, as in a defiant attitude towards the Evil Spirit of Darkness, and speaking to him by name, said: 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then they turned, like a regiment, facing round to the east, and repeated in a form, more or less long, the belief in the Father, the Son, and the Spirit, which has grown up into the Apostles' Creed in the West, and the Nicene Creed in the East. They then advanced into the inner chamber. Before them yawned the deep pool or reservoir, and standing by the deacon or deaconess, as the case might be, to arrange that all should be done with decency, the whole troop undressed completely as if for a bath, and stood up before the Bishop, who put to each the questions, to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. But before and after the immersion their bare limbs were rubbed with oil from head to foot; they were then clothed in white gowns, and received, as token of the kindly feeling of their new brotherhood, the kiss of peace."

AS A SACRAMENT.

A little further on we are told:

"It is common now to speak of the Eucharist as 'the Sacrament.' But in the early ages it was rather Baptism which was the special sacrament (*sacramentum*), the oath, the pledge in which, as the soldiers enlisting in the Roman army swore a great oath of allegiance to the Roman Emperor, so converts swore and bound themselves by a great oath and pledge to follow their Divine Master wherever He led them. And this was further imposed upon them by the name in which they were baptised. It was, if not always, yet whenever we hear of its use in the Acts of the Apostles, in the name of the 'Lord Jesus.' Doubtless the more comprehensive form in which baptism is now everywhere administered, in the threefold name of the Father, the Son, and the Holy Spirit, soon superseded the simple form of that in the name of the Lord Jesus only. But the earlier use points out clearly how, along with the all embracing love of the Universal Father, and the all-penetrating presence of the Eternal Spirit, the historical, personal, gracious, endearing form of the Founder of our Faith was the first leading thought that was planted in the minds of the first Christians as they rose out of the font of their first immersion to enter on their new and difficult course."

INFANT BAPTISM.

"Elizabeth and Edward the Sixth were both immersed. The rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are

to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the Western Churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. * * * Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected. Not beginning till the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. * * * Another change is not so complete, but is perhaps more important. In the Apostolic age, and in the three centuries which followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants. Even amongst Christian households the instances of Chrysostom, Gregory, Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory, but not usual. They had Christian parents, and yet they were not baptised till they reached maturity. The liturgical service of Baptism was framed entirely for full-grown converts, and is only by considerable adaptation applied to the case of infants. Gradually, however, the practice spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists) have baptised children in their infancy."

BECOMES A SAVING AND INDISPENSABLE ORDINANCE.

"There was the belief in early ages that baptism was like a magical charm, which acted on the persons who received it, without any consent or intention either of administrator or recipient, as in the case of children or actors performing the rite with no serious intention. There was also the belief that it wiped away all sins, however long they had been accumulating and however late it was administered. * * * There was the yet more dreadful superstition that no one could be saved unless he had passed through baptism. It was not the effect of Divine grace upon the soul, but of the actual water upon the body, on which those ancient Baptists built their hopes of immortality. * * * No human being could pass into the presence of God hereafter, unless he had passed through the waters of baptism here. 'This,' says Vossius, 'is the judgment of all antiquity, that they perish everlastingly who will not be baptised when they may.' * * * And last of all, the Pelagian controversy drew out the mournful doctrine, that infants dying before baptism were excluded from the face of Him whose presence, we are told 'their angels do always behold'—the doctrine, when expressed (as it was expressed) in its darkest form, that they are consigned to everlasting fire. At the close of the fifth century this belief had become universal, chiefly through the means of Augustine. * * * 'I am sorry,' says Bishop Hall, and we share his sorrow, 'that so harsh an opinion should be graced with the name of a father so reverend, so divine—whose sentence yet let no man plead by halves.' All who profess to go by the opinion of the ancients and the teaching of Augustine must be prepared to believe that immersion is essential to the efficacy of baptism, that unbaptised infants must be lost forever, that baptised infants must receive the Eucharist, or be lost in a like manner. For this, too, strange as it may seem, was yet a necessary consequence of the same materializing system. * * * Such were the doctrines of the Fathers on Infant Baptism."

DEAN STANLEY'S CONCLUSION.

"It is not by the water, much or little, but by the Spirit, (as it is expressed in the Fourth Gospel), that the second birth of man is wrought in the heart. It is not by putting away the natural filth of the outward flesh, but (as it is expressed in the First Epistle of St. Peter) by the inward answer of a good conscience towards God, that baptism can ever save any one. It is not by the act of baptising, but by proclaiming the glad tidings of the kingdom of God, that the world was [is to be] converted. Jesus, we are told, never baptised, and Paul thanked God that, with a few insignificant exceptions, he baptised none of the Corinthians."

APPENDIX H.

SPURGEON'S TESTIMONY.

To the True Spirituality of the Worship of the Society of Friends. and the Importance of its Faithful Maintenance at this time.

I desire to say to the Friends assembled here, and to all Friends in this kingdom, Beloved brethren and sisters in Christ Jesus—for that I trust we are—does not the present age greatly require you? It wants all Christians, but does it not specially need you? If you are or wish to be all like George Fox, was there ever a period since his day in which the existence of the Quakers was more necessary than now? I think not; and this was why I wanted to have told you some time ago that I thought you stood upon a special vantage ground in the fight with Ritualism, this covert Popery which is coming back amongst us. When an opponent can say to you, "Physician, heal thyself," it weakens your position. But in the matter of Ritualism an opponent cannot say this to you, unless, indeed, as I have heard some wicked people say, you may become as ritualistic in the utter absence of form as others do with the excess of form. I do not know whether that is true or not, but if so, do not let it be the case any longer.

TO SILENT WORSHIP AND THE NECESSITY OF A CONVERTED MEMBERSHIP.

I find it a very blessed thing at the Tabernacle to say, "Now let us sit still for a few minutes." It is often the very best part of the meeting, when the soul can digest the truth; and if this were done oftener when we meet together for worship, if more frequently solemn silence were proclaimed, I believe the very best results would follow from it. It is as much formality for people to think that they cannot worship God without the voice of the preacher as it is for others to fancy that they cannot worship God without an altar and a priest. It is ceremonialism to imagine that we must sing, or pray or read in a certain order; or must sit still just so many minutes; how much better while all things are done decently and in order to conduct worship as the Divine Spirit may direct! The Spirit of God is free, and sometimes the best worship will be with words, but at other times the best worship will be without words. Fox tells us this very unmistakably.

Would that the spirituality of worship were known throughout England!

Would that it were recognized in every place of worship, that we must worship God who is a Spirit, in spirit and in truth! Let it never be forgotten, my brethren, in your meetings, for it is to be feared that even your peaceful silence may be regarded as if it were necessarily worship, whereas the silence of your meetings, without the Spirit, is no better than silence in your beds, nay, it is no better than talk and babble, unless the Spirit of God hold high communion with your souls. We must keep this in mind constantly.

You members of Society by birthright must take special care lest you imagine yourselves to be members of Christ's church because you happen to be members of Society. Do not conclude that you are necessarily children of God because you wear the garb and use the peculiarities of the Society. Alas! we know that it is one thing to talk about spiritual things, but quite another thing to feel them: one thing to make a profession of them, and even to live in outward correspondence with that profession to a degree, but quite another thing to have the inward and spiritual grace. The world, of course, turns away with a sneer, and says, "What do we care for this spiritual fanaticism?" and we can reply to the world, "Thou knowest nothing about it! How canst thou know it, for it is spiritually discerned." But you and I must see to it that every act of worship which we perform is done in the Spirit. We must pray in the Spirit, sing in the Spirit, and preach in the Spirit.

CONSECRATION.

I do pray you in the name of Him who died upon the cross, by whose blessed Spirit we have been brought to trust in Him, to consecrate yourselves to His service wholly and unreservedly. If this Society could be fully awakened to a consciousness of the position which it occupies, and of the danger of the present times, its smallness would, perhaps, prove to be its excellence, for sometimes a multitude God will not use, but saith, "The people be too many for me." If you be as Gideon's men that lapped you may be the means of defeating Midian's host.

TO FOX'S TRUE CONVERSION.

Fox, after going to one professor and another, inquiring as to this and that, at last found peace where we too found it, if we really have it, namely, from the love of the Lord Jesus. There is one passage in his "Journal" which has been quoted thousands of times, but you will not object to hear it again, it deserves to be printed in letters of gold.

"And when all my hope in all men was gone, so that I had nothing outwardly to help me, nor could tell what to do, then, oh then, I heard a voice which said, 'There is One, even Christ Jesus, that can speak to thy condition.' And when I heard it, my heart did leap for joy. Then the Lord did let me see why there was none upon the earth that could speak to my condition; namely, that I might give Him all the glory. For all are concluded under sin, and shut up in unbelief as I had been, that Jesus Christ might have the pre-eminence."

How like the finding peace in the case of Fox is to the way in which John Bunyan describes it in his "Pilgrim's Progress." There stands the poor burdened wretch who fain would go on the pilgrimage to the Celestial City, but finds it hard work to toil thither while bowed down with a load of sin. He sees before the eye of his mind the atoning sacrifice of Jesus, and as he looks to the cross, suddenly the strings which hold his burden to his shoulders begin to crack, and the burden rolls into the sepulchre, so that

he sees it no more. "Whereupon," writes Bunyan, "he gave three great leaps for joy, and went on his way singing." We have not forgotten those three great leaps which some of us gave in the day when Jesus took our sins away, when he became to us all our salvation and all our desire—Christ in us the hope of glory.

WHAT IS THE CHURCH?

If you were to read through the lives of all the eminent saints, I believe you would come to the conclusion that of all others George Fox is the most distinct upon the one point, that "God is a Spirit, and they that worship him must worship him in spirit and in truth." I delight to hear him talking about the "steeple-houses." Quite right, George Fox! That is what they are, and nothing better! "A church!" said he; "did Christ shed his blood for the steeple-house, and purchase and sanctify the steeple-house with his blood? And seeing the church is Christ's bride and wife, and that he is the head of the church, dost thou think that the steeple-house is Christ's bride, and that he is the head of that old house?" Some of our dissenting friends are coming to call their buildings for public worship "Churches," because a church meets in them. Why do not they call them "Suns" or "Moons," because the light shines in them? The title would be quite as appropriate. I fear that we shall go back to superstition by slow degrees through the misuse of terms; for though such misuse may appear to have but little harm in it at the first, yet there very soon comes to be mischief in it, and therefore it is as wise as it is right to be cautious from the very first. Buildings used for ecclesiastical worship were merely buildings and nothing more to this great Elijah. He often testified that the so-called churches were not one whit more consecrated than the moors and commons, and were more like Jeroboam's calves' houses than the true temples of God which are the bodies of his own people.

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I am sure, friends, that if God shall multiply you greatly with truly Godly converts, there are thousands of the Lord's people who will be thankful for it, and will only feel that such an increase to your numbers will be an indication of the advance throughout England of true spiritual religion.—*From an address delivered to the Society of Friends by C. H. Spurgeon, in Devonshire House Meeting House, Bishopsgate street, on Tuesday evening, November 6th,* 1866.

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